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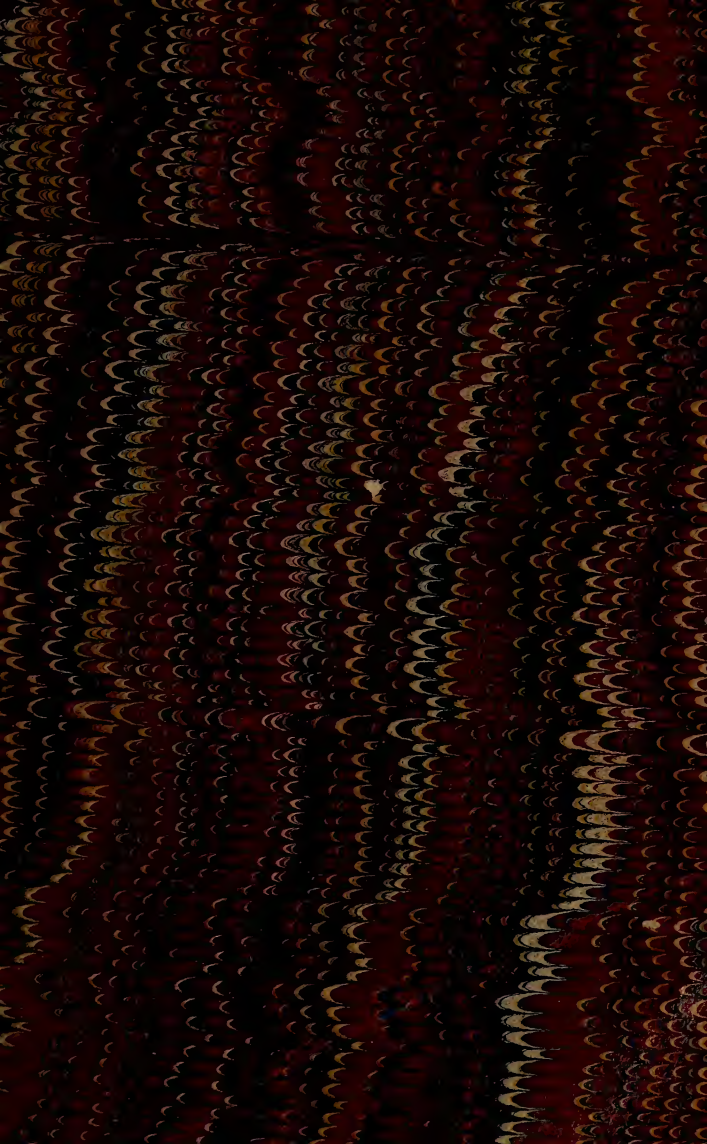
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DELINEATION OF CHARACTER.

BY

A. O'LEARY.



*Deposited*

*9 January 1861*

DELINEATION OF CHARACTER,

*Recorded Vol. 35 Page 811*

AS DETERMINED BY THE TEACHINGS OF

PHRENOLOGY, PHYSIOLOGY,

AND

PHYSIOGNOMY,

CONTAINING A SPECIAL DESCRIPTION OF THE DISPOSITION, TALENTS, TASTES,  
PROFESSIONAL AND BUSINESS APTITUDES, ABILITIES,  
ETC., OF

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AS GIVEN BY

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BY A. O'LEARY.

BOSTON:

BRADLEY, DAYTON & CO., 20 WASHINGTON STREET.

1860.



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A. O'LEARY,

In the Clerk's Office of the District Court of the District of Massachusetts.

## P R E F A C E .

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The object of this work is to assist the examiner in describing and recording the traits of character of the person examined, and in such a way as to be easily understood, and at the same time to relieve him, in some measure, of the labor of lengthy oral descriptions, and to take, as far as practicable, the place of the more expensive phonographic reports. Probably a description, carefully marked in it, will be found more comprehensive and satisfactory, than a written one without it, because it reminds the examiner of many points that he would otherwise be liable to overlook, while it gives a broad latitude for expression, besides being more fertile of nice shadings of character than any impromptu description would be likely to be.

As a treatise on Phrenology it is merely inferential, and only of secondary importance ; still, it may be found to be of much practical value even in that direction.

I take pleasure in acknowledging here my indebtedness to my friends, Professor N. Fellowes, and Mr. J. B. Hunter, for valuable suggestions, of which I have availed myself through the work, and especially so to my friend Professor E. D. Stark, who from the beginning has taken much interest in it, and contributed somewhat to its pages.

[illegible]









# DELINEATION OF CHARACTER.

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## VITAL TEMPERAMENT.

**SMALL.** — You are very weak and low in vitality, nutrition ; deficient in the warming, strengthening principle ; are thin, feeble, liable to suffer much from cold, to become exhausted ; cannot last long ; will wear down.

*Small 2d.* — You have but feeble vitality, animal energy ; but little power to resist cold, disease, &c., though you are probably gaining in it. If you do not gain much in this way, you cannot last long, nor endure a great deal.

**MODERATE.** — You are too lean and spare to use life to advantage ; will become too soon exhausted, except when excitement keeps you up ; will suffer much from the cold, and from want of physical life-power.

You should cultivate vitality by eating heartily of plain food, containing much moisture, as fruits, vegetables, soups, etc. ; by sleeping much, exercising frequently in the open air, and bathing often and long in moderately warm water ; would profit by a residence in a mild, moist, insular climate.

*Moderate 2d.* — You are rather thin and spare, wanting in vital, animal energy, in the warm, juicy, physical life. You need nourishing, warming, filling up to a fulness of vitality.

*Moderate 3d.* — Although rather slenderly and delicately made now, you will probably gain very much in flesh and fulness, and warmth and vitality, till some day you will weigh many pounds more than you do now, and be much more hearty and heavy.

**AVERAGE.** — You have not a great deal of vitality, animal power, physical vigor, still you have enough to be able to do much, if you properly hoard it, and take pains to increase it.

*Average 2d.* — You are rather delicately and lightly made, yet are quite tough, — at least for one of your weight. You will endure a good deal while you do last, but will probably finally break through all at once ; can accomplish much, physically, under excitement, but should be careful to avoid over-exertion.

*Average 3d.*— You have not much vital power now, but you are gaining it, and probably will some day be quite stout, enjoying then the advantage of a good degree of warmth and vitality.

*Average 4th.*— Your instincts and appetites are likely to be morbid, and not hearty, and as a consequence you are capricious, notional, and erratic.

*Full.*— You have sufficient vitality, fulness, plumpness, and animal energy, to resist the cold, nourish the body, and to accomplish a good deal physically, and enjoy a fair share of the comforts of animal life, and to attain a fair age, if you take proper care; yet you are not largely endowed in this way, nor can you afford to be prodigal of this animal energy, by over-exertion, great fatigue, ill health, exposure, or by anything that exhausts it.

*Full 2d.*— You are not large nor powerful, yet you will wear like leather: are fibrous, solid, tough as a string; no waste of material in your make; built like a pony, and will endure more than others who are much larger. You are compact and hardy.

*Full 3d.*— You are fibrous, leathery, sinewy, tough. You can endure, and accomplish more, physically, than some who appear to be stouter, and who would weigh more than you. Made like a whip-cord or fiddle-string.

*Full 4th.*— You have a fair share of fulness, warmth, juiciness; yet you are not tough nor hardy, but disposed to give way, and become easily exhausted; have not solidity, compactness; better fitted for enjoyment than achievement; inclined to be rather languid and lax.

*LARGE.*— Yours is a fine, full, plump, warm, juicy, physical nature. You are capable of highly enjoying the animal pleasures and comforts; you have good vital power, ability to resist and endure cold, disease, &c., to attain an old age, and do much. You came from a good long-lived stock. Would do well to watch this vitality lest it grow too great. Should eat lightly, and think and study, and toil much, and repose little.

*Large 2d.*— You are rugged, tough, solid, strong, and hardy. You came from a long-lived ancestry, and are yourself like a winter's apple, — late to ripen, but best in old age. You last as if made of iron; capable of enduring much hardship, but when once broken, like the splintering of the oak in the blast, there is no regaining your pristine vigor; should study, think, and toil much, eat and repose little, lest you grow too much to bulk and heaviness.

*Large 3d.*— You are almost too full of the physical life, too vital; too fond of the physical pleasures and comforts. You came from a long-lived ancestry. You could endure much, and might live to an old age, with fair care, and accidents excepted.

Your greatest danger will be in a tendency to apoplexy, or overfulness of blood and vitality, plethora. You are always in best condition when most busy and most abstemious. You should live lightly and sparingly, and work and think hard.

*Large 4th.* — Yours is almost too full and plethoric a temperament. You suffer from a rush of blood to the head, a tendency to apoplexy, which may yet prostrate you. Should avoid scaffoldings, and high and dangerous places, lest, in a flush of blood to the head, you get dizzy and fall.

Should eat lightly and sparingly, keep always hungry and always busy, and especially avoid beef and ale, and everything that produces much blood; drink tea, study much, and cultivate the nervous thin and cold.

*Large 5th.* — Yours is a sensuous, warm, full, voluptuous, juicy temperament; very fond of the rich physical pleasures and comforts. You have vitality and durability, but will not be apt to do much unless greatly urged. Your destiny seems to be enjoyment and suffering, rather than achievement.

*Large 6th.* — You are growing more to fulness and plethora than is desirable, perhaps. You have a tendency to corpulence that will be likely to give a quiet feeling of comfort and rest, but that you may wish to guard against.

It is best for you to keep always hungry, eating only lightly and sparingly of dry food, avoiding beef, ale, &c., drinking tea, but not coffee, nor soups; to sleep little, study and think much, and seek intellectual and passionnal excitement, careful always to avoid extremes that might lead to derangement. Best to live in a dry climate.

**VERY LARGE.** — Your constitution is too gross, too heavy. You are too much weighed down by the body.

You should live in a large city, and a dry climate. Should think, watch, wake, work, act, cultivate the mental, spare and sharp.

## MOTIVE TEMPERAMENT.

**SMALL.** — You have very little of the working, motive power of the bone and muscle; are physically feeble. What strength you have is too spasmodic, and the result of nerve excitement.

*Small 2d.* — You have very little power of bone and muscle. Cannot do much with the body, however much with the brain. Cannot lift a heavy load unless under a nerve-spasm, nor strike a hard blow, nor walk far. Will probably be always crippled for want of the beef and bone of life.

**MODERATE.** — You are rather too easily tired out by physical toil. You have not much strength, stamina, bone, muscle, though you may put forth great effort, and accomplish much, under excitement, yet it will be spasmodic. You are not disposed to physical labor, but prefer mental, if any.

You should exercise as much as you can, short of absolute fatigue, and seek active out-door employment, till you gain strength, and tone of muscle, and bone, and sinew. Would profit greatly by spending much of your time in gymnastics, fishing, gunning, boating, riding, and, in short, in all the out-door, vigorous sports, and by eating heartily of a plain, strong diet, as the lean *muscular*, not the fat meats, slightly cooked.

*Moderate 2d.* — You are disposed to use all the strength you have, and to think or feel that you have more than you really have ; hence, in the moment of excitement, are apt to over-exert yourself, and afterwards, as a consequence, suffer from fatigue and exhaustion. Should learn to wisely hoard your energies, and cultivate muscular strength, lest they fail you, and give out when most needed in the struggle of, or for, life, as the case may be.

You should study and apply the laws of health, practise gymnastics, and games of strength, and out-door exercises, but all in moderation, carefully and wisely.

*Moderate 3d.* — You have not great bodily power ; not much bone and muscle, but you will be likely to attain more, as you seem to have a fair fund of vitality, of the warming, strengthening principle.

Would profit much by a well-directed system of gymnastic exercises.

*Average.* — You are not very strong ; not able to lift large loads, nor strike hard blows, nor put forth much physical effort, except under intense excitement ; yet you are endowed with a good deal of easy grace and agility of movement. Might profitably cultivate strength without sacrificing grace or alertness.

*Average 2d.* — You are not very powerful ; not capable of long-continued bodily effort, still may endure a good deal of the wear and tear of life, if not too greatly taxed or overtaxed at once. Should learn to increase, and by all means to hoard, your bodily power, by judicious exercise, carefully avoiding over-exertion, taxation, exhaustion, fatigue.

*Average 3d.* — You have not much power of the muscles, though apparently a good frame. You endure fairly if not overtaxed, but you are not, so to say, well tied together. You want compactness, close-jointedness, a more sinewy, fibrous tone to do much physically. You might attain it probably by a judicious gymnastic training.

*Average 4th.* — You have not a strong frame, but you are easy, light, and graceful in movement ; very free from awkwardness. You can use your strength to good advantage, so as to appear to have more than you have.

*Full.* — You have fair motive power, but are not at all remarkable for strength. Are capable of accomplishing and enduring a good deal physically, if you properly hoard your energies, but you are not very highly endowed in this way ; well-developed, but no more.



*Full 2d.* — Your bones are not large, but you have good muscular power, and hence can endure more in toil and struggle than some who appear stronger than you. Are supple, withy, tidily and well put together.

*Full 3d.* — Your muscles are rather slender and lax, not powerful, though the bones are good. You have a tendency to sag, droop, and lounge, except when excited. You want in fibre, leather, toughness, and hardihood. Should cultivate muscle in much the same manner as the pugilists do.

*Full 4th.* — Your movements are rather angular and rough, not smooth nor graceful; naturally, a little awkward. Should cultivate an easy carriage of the person, a graceful symmetry of motion. Would profit by calisthenic and gymnastic exercises, dancing, &c.

*Full 5th.* — You are endowed with a fair degree of strength of frame, but more of grace and ease of movement. You carry yourself lightly and steadily, with a kind of equipoise, more as if well trained than as if very strong. You command your strength well.

**LARGE.** — Yours is a fine physical frame; fine bone and muscle. You are strong, sinewy, fibrous; could lift a large load, strike a hard blow, put forth great effort. Not easily exhausted; but when in health, can endure long and well. Like to keep moving; highly enjoy exercise; energetic; able to accomplish much in the struggles of life, more than others who may have larger brain, but less strength of frame.

*Large 2d.* — You lean much to bone and muscle — to body and shoulders. Your movements are more forcible than graceful. Can endure much bodily toil and physical exertion; not easily exhausted; enjoy exercise when in health; if disciplined to it, could lift a large load, strike a hard blow, and display much bodily power.

*Large 3d.* — Your bones and joints are too large to allow you to be very graceful. You are strong but plain, and rather awkward in movement, — rectangular; wanting in symmetry, softness, smoothness.

Should cultivate grace and ease by attention to the little courtesies of life; studying rules of etiquette, spending time in the society of the gentle and refined, attending dancing-school, studying attitudes, &c.

*Large 4th.* — You have a large frame proportionally, but not a tight, fibrous, muscular system. Are not closely knit, hence are not as strong as some who have not as large a frame as you. You do not step lightly nor steadily, but, so to say, drag yourself in movement. You want a kind of equipoise, balancing, tightening. Should aim to attain compactness, solidity, symmetry.

*Large 5th.* — You have done more hard work in one way or another than it was well to do; have worn yourself too much, toiling with hand and foot. It is well to work less, and perhaps to read and study more.



*Large 6th.* — Yours is a fine muscular temperament, but more marked perhaps for lightness, ease, grace, and elegance of movement, than for mere strength ; yet, under taxation, would endure much and not be easily exhausted.

*VERY LARGE.* — Yours is a powerful frame. You are rough, rugged, ox-like, leaning too much to body and shoulders ; will endure like steel ; are fond of physical exercise ; will take delight in feats of strength ; could lift a large load, strike a hard blow, and, in every way, put forth great physical effort : would make a good worker in coarse, strong work, but would not do well in the delicate and fine ; have too much bone and sinew ; should cultivate the mind by reading, studying, thinking ; and should give the body repose.

## CONSTITUTION.

*SMALL.* — Your constitution is naturally feeble, frail, unenduring. You will not be apt to live to an old age, unless under the most judicious application of the laws of health. You will be likely to suffer much from illness, and to die comparatively young.

*Small 2d.* — Yours is a feeble, frail, delicate constitution, yet you may manage to improve it, so as to attain something in life ; but the chances are rather against you, and the probability is that you will not last to an old age.

*MODERATE.* — Your constitution is naturally frail, though with a thorough knowledge, and a careful application of the laws of health, from the beginning, you might attain a fair old age, and a tolerable exemption from disease ; but without these you will be likely to suffer much.

You should, by all means, study physiology, and carefully apply its teachings ; else, from want of health, you will fail to accomplish much.

*Moderate 2d.* — You are daintily, delicately, and lightly made. Would not stand much exposure, nor endure much of the rougher wear and tear of life ; yet you may enjoy fair health, and would, under favorable circumstances ; as the violet may be as healthy as the hemlock, though not last as long, nor endure as much.

Under ordinary circumstances, you will be quite free from disease, and when ill will not be very ill ; still, you cannot endure much hardship, nor will you be apt to live beyond a fair age.

*Moderate 3d.* — Yours is a delicate constitution ; yet you at times flush up to the enjoyment of good health, and a warm, hopeful existence, and then, without any assignable, or at least very evident cause, you sink and suffer. You will not be likely to last to an old age, unless you take a marked turn for the better, as there is a possibility of your doing, if you study and observe the physiological laws.

**AVERAGE.** — You are not very rugged nor hardy, yet are not often very ill, but a little thing would affect you. With good care, and a knowledge of the laws of health, you may attain a fair old age, but if ignorant or careless of these, you will probably pass away before very many years.

*Average 2d.* Your constitution was originally feeble, but you are gaining strength, becoming more hearty and healthy every day. With proper observance of the physiological laws, you will live to a fair old age.

*Average 3d.* Your constitution is not rugged, yet it is not tinged nor tainted with disease, — only delicate, not unsound. It may last to an old age, if properly cared for, but may go down soon, if not.

*Average 4th.* Yours is not a healthy constitution ; yet you will endure, and last, and hang on to life, while others, more healthy, will pass away. You have an innate toughness, rather than soundness. Will endure much, and suffer much, being often ill, — ill perhaps more than well, and yet will be likely to attain an old age.

**FULL.** — You inherited a tolerably good constitution, but not the best, — one that might enjoy health for many years, if carefully and judiciously managed, according to the teachings of physiology, but one that will not bear trifling or tampering with. Should study to preserve your health.

*Full 2d.* — Yours was, and even is, a fair constitution, though you have somewhat impaired its tone, by neglect of the laws of life and health. By proper care you may improve in health, attain more heartiness, freshness, and joyousness, and finally live to a fair, if not an old age.

*Full 3d.* — Yours was originally a fair constitution, but you have infringed upon it, — have almost destroyed it, though with care, and a knowledge of the teachings of physiology, you might yet regain tolerably good health, and maintain it for years, — hard to tell how many.

*Full 4th.* — Your constitution was once good, but it is so no more. It is now a wreck, — broken and destroyed. You will never regain good health, but by the best management, if even then, and it will not do to trust to accident, or to ignorance to restore it, but to a thorough knowledge and careful practice of the laws of health.

**LARGE.** — You were endowed by nature with an excellent constitution, — one that might endure like iron, that might enjoy good health to an old age, if judiciously managed. You are naturally rugged, healthy, and hearty. Be careful not to expose or trifle with your health ; for if you once break it down, great will be the fall thereof.

*Large 2d.* — Yours is a fine constitution, though somewhat impaired just now. You came from a good stock, inheriting vigor, healthiness, and heartiness ; but you have not entirely retained your first capital ; neither are you entirely bankrupt nor broken in that way ; but you are not living to the best advantage, and you may go down before your time.

*Large 3d.* — Yours was once a rugged constitution, — healthy and hearty and robust, and it is a fair one even yet, though much broken and maimed ; still, for all that, you will hang on to life long and strong, and will be likely to attain an old age, however much you may suffer, and it is possible that you may yet regain tolerably good health ; but the chances are that you will suffer much, as you have already suffered.

*Large 4th.* — Yours was originally a strong constitution, — at least, you were strong in body, — but perhaps never very healthy ; always liable to be ailing in some way ; to suffer from some ill turn ; never very sound.

*Large 5th.* — Your constitution was probably originally excellent, but through carelessness, exposure, accident, ignorance, or otherwise, you have broken it down, so you will never again endure as you have done. You should study physiology, and aim to restore your health and strength.

*Large 6th.* — You had, in the beginning, an excellent constitution, probably, but it is now broken and destroyed, — a melancholy wreck of what once it was. The sweet health is departed from the “house you live in,” “to return no more, perhaps forever,” unless carefully and wisely wooed by a knowledge and practice of her laws.

**VERY LARGE.** — Your constitution was made originally as if of wrought iron, to endure almost any vicissitude, and still be healthy and strong, — to attain, under ordinarily favorable circumstances, an old age. Rugged, hearty, and robust.

## PRESENT CONDITION.

**SMALL.** — The present tone of your health and nervous system is feeble and low, — too low.

**MODERATE.** — You are not in the best health, but rather under the weather, so to say ; not in a condition to do your best. You should seek and carefully remove the cause, and keep yourself in better trim, — a better tone of health and strength.

*Moderate 2d.* — You are in rather delicate health, if not decidedly ill. Should take pains to restore your health and vigor, lest you shorten your days, wearing now fast away. Study physiology, and observe its laws.

*Moderate 3d.* — You are now suffering from a slight illness, probably temporary, headache, fever, cold, indigestion, or something fitful, but that affects the tone of your mind and hopes, and renders you unfit to do your best.

**AVERAGE.** — You are not in your best health, but suffering somewhat ; some temporary or perhaps permanent disturbance, but not a very serious one ; still, one that lowers your life-tone. Not sick ; not entirely well.



*Average 2d.* — You are not ill, neither are you very well; at least not hearty, fresh, and strong, and vigorous, as one ought to be. You are not living according to the laws of physiology. Take care of your health.

*Average 3d.* — You are confining yourself too closely in doors, breathing an impure atmosphere that is wilting you down. You need the sunlight, air, and out-door exercises for the best health.

*Full.* — You are enjoying very fair health, though are not very hearty, fresh, and vigorous. May be suffering from some little ailment or trouble, but are in usual health.

*Full 2d.* — Your present health is fair, though not the best. You are in tolerably good tone, but might be in better.

*Full 3d.* — Your health is not really bad, yet you are not very well, but are nervous, excitable, and somewhat worn. There is no apparent danger of illness, but it is very desirable to improve the tone of the system, that is now running down rather than up.

*Full 4th.* — You are just now suffering from a slight impairment of the health, but one that is of temporary cause. Will probably soon be all well again, if you take even ordinary care.

*Full 5th.* — You are exhausted, worn, and overtaxed, though not really ill. You are not in your best condition; are wearing out, or burning out.

*LARGE.* — You are at present in very good health, fresh and hearty, — probably in what would be called good spirits. You are prepared for your best efforts in any direction. A good nerve-tone.

*Large 2d.* — You are in good health just now, but a little thing would pull you down, unstringing your frame. Must needs be careful of what you have.

*VERY LARGE.* — You are the very embodiment of good health; are sound as a bell; hearty, fresh, and strong.

## MENTAL TEMPERAMENT.

*SMALL.* — You are too dull, stupid, and heavy of thought; averse to study and intellectual pursuits. You find it laborious and unpleasant to think, and difficult to learn; no scholar, nor inclined to scholarly attainments.

*MODERATE.* — You are rather dull and thick-thoughted, blunt in your perceptions, not very sensitive to impressions, nor quick to comprehend any new idea; you learn slowly and with difficulty; are not much disposed to study, to scholarly pursuits, to intellectual exertions, or to mental pleasures.

*Moderate 2d.* You should endeavor to brighten the mind by study and thought, books, papers, literature, attending lectures, debates, and all kinds of intellectual excitement. Let not your thoughts be idle, but keep them

moving fast and faster. You would profit by city life, by engaging in some eager pursuit, and awakening all your thoughts, and by sleeping little.

*Moderate 3d.* You are rather quiet, heavy-thoughted. You could sit an hour at a time thinking of nothing, or rather, not thinking of anything. Will never be remarkably brilliant or keen. Should cultivate the mental, thinking power. Would learn slowly and with difficulty.

*AVERAGE.* — You are not very fond of study, but rather averse to it,—not interested in scholarly pursuits. You enjoy the physical and the practical life quite as much as you would a literary one,—indeed much more so, for you are not much disposed to be a student.

*Average 2d.* — Your mind is tolerably active and sensitive to impressions, but not much disposed to the study of books. You like to scheme, plan, and think, but not on literary matters, nor abstract subjects. Not a student.

*Average 3d.* Your mind is not as active in proportion as your muscles. You attain more with the hands than the head, yet you think a good deal; but you have not learned to think to advantage, and you are not naturally of a mental turn. It is labor for you to study books. Should learn to make the head save the hands.

*Average 4th.* The blood flows too freely to the brain with you. It causes a kind of dulness, deadness and heaviness of the mind, and may induce headache, — a sense of overfulness.

*FULL.* — You are disposed to a fair activity of the mind. Your thoughts are generally busy, but seldom so much so as to exhaust you. You will enjoy reading, studying, thinking, intellectual exertion, excitement of the mind, etc., but not so much so as to devote great or entire attention to them; are sensitive to pleasure and to pain, but not too much so.

*Full 2d.* — Your mind is fairly active, but not so much so as to wear and exhaust you at all. Under mental excitement, would be tolerably keen and sharp, but without it, would naturally settle to the quiet, easy, every-dayish. You need a constant stimulant of thought. Be careful not to let the hands outgrow the head.

*Full 3d.* — You like to scheme, and plan, and think, on the business affairs of life, and in this way your mind is quite active, and keen, and sensitive, but you are not greatly given to the study of books, — not to literary pursuits.

*Full 4th.* — There is too much heat in your head, and perhaps too little in your hands and feet. You will be likely to suffer from headache.

You should, above all things else, abstain from tea; also coffee, all forms of tobacco, and other nerve-stimulants. *Sleep much*, exercise much, but not to fatigue; avoid late hours, excitement, fretting and agitating scenes, read cooling, calming, philosophic works, and aim in every way to keep cool.

*Full 5th.* — You are nervous, restless, and uneasy, with little inclination to be calm and quiet. Your nervous system is too sensitive and impressible to allow you to be generally at ease, happy, or self-possessed.



You should study the philosophy of *repose*. Should adopt a cooling, soothing, soporific diet, steady, quiet habits, sleep much, and bathe often in warm water, avoiding *tea*, all nerve-stimulants, and exciting scenes.

**LARGE.** — Your mind is very active, sensitive, and intense. You are always thinking, whether sleeping or waking, except in that deep sleep that comes after entire exhaustion. You like to read and study, and if your opportunities are fair, you will be a student. You must find much of the companionship of life in books, or else be often solitary. When you cease to think, you must cease to live. You delight in exercises of the mind; are disposed to do the work of life with the head rather than the hands, “making the head save the hands.”

You should be careful to not overtax the mind. Should sleep much, — a short sleep after every hearty meal would be well; avoid tea, and all nerve-stimulants, and take much out-door exercise, and often seek relaxation, and indulge in amusements, for such temperaments as yours are liable to disturbance, and finally to eat the life away.

*Large 2d.* — Yours is a lively, active, sensitive mind; somewhat fond of books and study, but more inclined, perhaps, to observations and thoughts, in connection with the affairs of life. Keen, quick, and fine in your perceptions, but not much disposed to a close application to books, literature, or abstract subjects; yet under favorable circumstances would be interested in them, and would be a student.

*Large 3d.* — Your mind is very active. You are always busy thinking or planning; always engaged in some scheme, but you are more interested in business or pleasure, or social affairs, than in books or literature.

*Large 4th.* — Your mind is more than ordinarily active and sensitive; very lively and sprightly; always thinking, but not disposed to hard, close study. You prefer the lighter amusements and employments of the intellect, the lighter studies and thought, and hence will hardly be known as a student, yet are bright and smart.

*Large 5th.* — Hot head; probably cold hands and feet. Your mind is restless, active, and uneasy. Sleeping or waking, you are always thinking whether to any purpose or not, with any aim or not. A feverish, sensitive, morbid condition of the brain. Likely to suffer from headache.

You should sleep much, and take life quietly; avoid tea and other nerve-stimulants, bathe often in warm water, and exercise much in the open air, but not to fatigue, nor violently. A plain diet, but hearty.

*Large 6th.* — You are liable to suffer from nervousness; nervous diseases or derangement of the nervous system, even to paralysis, neuralgia, or other serious trouble.

**VERY LARGE.** — You are always in a fever of thought, thinking, thinking, thinking ever; too fond of study and mental excitement; seldom fully at

rest ; liable to brain-fever, and when ill to delirium. Your thoughts will wear you down, consume you ; your perceptions are too intense.

Should acquire bluntness, deadness, slowness, quietude, indifference ; should sleep much, take a great deal of vigorous out-door exercise, but not enough to weary you ; eat heartily of plain food, fruits, and vegetables, mainly ; repose after eating ; avoid tea, condiments, all nerve-stimulants, but, above all else, sleep all you can, nine or ten hours of the twenty-four, for in sleep is your only safety. " 'Tis the fever called living, that maddens your brain."

## PASSIONAL TEMPERAMENT.

**SMALL.** — Your passions are very cold and dead ; your feelings neutral and indifferent ; neither much love nor hate : torpid.

**MODERATE.** — Your passions are not deep, nor powerful. You neither enjoy nor suffer intensely, but are rather indifferent ; neither much sun nor storm, love nor hate. Your heart will not be apt to break, yet you are not entirely devoid of feeling, but might profitably cultivate the passional, — the deep desiring, longing, loving nature.

*Moderate 2d.* — Yours is a plain, tame, quiet nature, with little of the tragical in it. No great depth of feeling. You have your joys and your sorrows, your hopes and your despairs, but not enough to agitate you much.

**AVERAGE.** — Yours is not a very passional, voluptuous nature. You are not of the tragical kind ; still, you are not wanting in feeling, not cold nor indifferent, but there is not much of the romantic, not high-strung in you. Are not known for depth of feeling, of joy or sorrow.

*Average 2d.* — You are not wanting in passional tone, in depth of feeling when stirred ; still your heart will hardly break. Little of the wild, dark tempest in your soul. Not very romantic or high-wrought, but not cold-blooded, nor entirely impassive.

**FULL.** — Your passions are of sufficient intensity to enjoy or suffer much, to love or hate deeply, but not too much so ; to sympathise with the joys and sorrows of the world, yet not to be greatly affected by them. You have a favorable development of this temperament

*Full 2d.* — Your feelings are of a plain, earnest, reliable cast ; not the voluptuous nor tragical, still deep and strong ; far from the cold and indifferent, but also far from the scarlet and hot-blooded

**LARGE.** — Your passions are strong, your feelings intense. You love well when you love, and hate much when you hate ; strong prejudices, likes and dislikes. There is hot blood in your veins — something of the wine of life, "the wild berry wine," and very little of the cold or indifferent. You must suffer, but you will also enjoy much ; for there is nothing torpid in your nature. Should study to be indifferent — stoical.

*Large 2d.* — Yours is a hot, scarlet, passionate, high-wrought soul. Too intense. Full of the red fire. Will enjoy and suffer much and deeply, and make others enjoy and suffer too. You lean to the romantic, and something of the tragical. Should cultivate the cold, calm, philosophical.

*Large 3d.* — Yours is a deep, tender nature, rich and full. You enjoy and suffer, like and dislike much. Nothing of the indifferent or cold, but much of the deep warm undercurrent of life. You love with the whole soul when you love. Much of what the world would call the heart.

*Large 4th.* — You are almost too luxurious, too voluptuous, too sensuous, and fond of sensuous pleasures. You like the rich, and gorgeous, and warm, and voluptuous. Your love is deep and passionate, and your aversions as deep; something of the tragical, and leaning somewhat, probably, to the sorrowful and the sinful; but, you are at times very happy and lively — resembling in character the natives of southern climates.

Should cultivate the cold and neutral, and try to be calm and stoical, aim to control the feelings, and let the judgment rule the passions, lest they toss you on the tempest. Should live abstemiously, cultivate the intellect, and avoid the tragical of life.

*Large 5th.* — You have had a large experience in life, what some would call a rich one, and certainly not altogether an innocent one. Have gone through much, and no doubt sinned much, and suffered and enjoyed much; and probably it is not all done yet. A volcanic soul, now marked with the scoria and lava of old fires, — some of which are smouldering yet, and ready to flush up under the blast of new temptations or new excitement.

VERY LARGE. — Yours is a passionate soul, full of love and of hate; strongly tinged with the scarlet of life, something of poetry, — the poetry of passion, — that that sins and suffers. It is very hard for one like you to be sinless. You drink the cup of life too deep, — the honey and the gall. Your love burns with desire, and, like the August sun, withers and scorches that on which it shines. Will be, at times, very sorrowful, and, perhaps sentimental, — a better lover than wedded companion; not easily satisfied.

Should by all means cultivate the cold and clear, avoid excitement, particularly that of love, of romances, theaters, city life, evening meetings, night watchings, the dance, the flirtation, the wine, and all things stimulating and exciting, and seek a quiet life; otherwise, in the history of your soul will be written much of woe for yourself and others.

## EMOTIONAL TEMPERAMENT.

SMALL. — You are cold and indifferent; your feelings hard to arouse. Your heart seldom throbs. You are very torpid; have few joys and few sorrows.

Should wake up to the life, to the bright and dark, and cultivate feeling, emotion, spontaneity, and seek excitement of all kinds.



**MODERATE.** — You are rather cold in the feelings, not vivid, nor impulsive; rather slow in forming attachments; may be deep, but not ardent. Your emotions, whether of joy or of sorrow, are not easily kindled; your tears, not easily reached. You are not spontaneous, but indifferent. You might profit by waking up to the lively, emotional joys and sorrows.

*Moderate 2d.* — You are slow to excitement, cool, calm, and self-possessed. Difficult to move or enlist your feelings; indeed, you seem to have but little feeling, certainly but little spontaneity.

**AVERAGE.** — You are rather placid and calm in the feelings, not easily interested nor excited in love or hate, however deep. You are not impulsive or spontaneous, but almost imperturbable, yet not entirely wanting emotion.

*Average 2d.* — You are calm, quiet, philosophical, self-poised, seldom carried away by excitement, rather stoical and cool.

More of the hot-blooded impulsiveness and spontaneity would render you more lovable and approachable, and perhaps none the less happy.

*Average 3d.* You are not very easily excited, nor enlisted in any cause or scheme. Hard to move you. You do not give way to your feelings. Not much of the eloquent or the sparkling in you. Are not inflammable, yet not entirely passive; but you seldom weep, and are rarely much exhilarated.

*Average 4th.* — You are not wanting in excitability of the feelings, in ardor and intensity, but you control yourself so as not to show out, and hence you are considered by your friends as more cold, indifferent, and imperturbable than you really are. Have more of the soul than you get credit for.

**FULL.** — You are tolerably impulsive and spontaneous in your feelings, are ardent in your desires, but none too much so; lively and emotional, but seldom so beyond self-control. Well balanced in this respect.

*Full 2d.* — You are tolerably excitable, but perhaps none too much so; somewhat enthusiastic, zealous and sanguine in any cause or scheme that interests and enlists your feelings; quite open-eyed and eager, but not more so than is well, as you are rarely carried to extremes, yet have hobbies.

*Full 3d.* — Your feelings are quite ardent, vivid, intense, and excitable; but you control yourself so as to be smooth, even, and self-poised. You have disciplined yourself to conceal your emotions, till your more impulsive friends are led to believe that you have none, but that you are cold and indifferent. This self-control gives you many an advantage over them, but at the same time gains you the credit of being, perhaps, heartless and artful, and renders you less lovable than if you yielded more freely to your feelings.

*Full 4th.* — You see things in a very distinct light, and speak in an emphatic manner. *Yes* is *yes*, with you, and *no* is *no*, as if printed in capitals,—no half-way, guess, or may be. Your character is as distinct and pointed as your speech; not round, smooth, even, symmetrical.

**LARGE.** — You are warm, lively, impulsive, and vivid in all your feelings and conceptions, almost too much so ; quick and ardent in love and hate, but not long lasting ; a hot fire that burns up quick, and bright, and soon goes out. If your heart break, it will be at the first shock, for your mourning lasts not long. When excited, you are liable to go to extremes, and to do or say that which in your cool moments you regret. Almost too eager.

*Large 2d.* — You are very volatile. Your feelings sparkle and bubble, and pass away ; you are inclined to be fickle, and fond of variety and change ; capable of loving many, but seldom long at a time. You are flushed, like one who has been using hot wine ; are apt to give way much to your feelings, to tears, or to laughter, and, with you, they are not far apart ; to joy, or to grief, but to neither long continuously.

You are fond of the emotional pleasures, and what appeals to the feelings, — an eloquent speech, a stirring tale, perhaps the dance, the excitement, the intense but transitory, the evanescent of life. You need weighing down, quieting, solidifying, so to say ; soberness, slowness, earnestness.

*Large 3d.* — You are very flush, warm and ardent, very sanguine. Have high animal spirits ; are welling over with fulness of animal life ; when merry, very merry, and when down, down far. You are apt to run to extremes ; need restraint, self-control.

*Large 4th.* — You are an enthusiast, — zealous and ardent ; very devoted to any cause that interests you ; will be, probably, considered a fanatic by those who are more cool and calm than you. You are likely to attach too much importance to any matter, and to speak in too emphatic terms of what pleases or displeases you.

You should cultivate a moderateness, a coolness and indifference, and be careful to avoid hobbies, to think too much and too zealously on any one subject, as you are apt to do.

*Large 5th.* Yours is a very ardent fancy ; seeing things in bright, vivid, scarlet colors. Your mind flashes and scintillates, but does not hold a steady light ; apt to speak, when excited, in glowing, emphatic, and exaggerated expressions ; in a kind of hyperbole ; disposed to interjectional expressions, — an outgushing of the feelings, as Oh, my ! Ah ! Indeed ! Strange !

*Large 6th.* — You are excitable, quick, easily kindled and interested in or against any new scheme, cause, or plan. Somewhat inflammable, — not slow, calm, cool enough for your own good. Probably fond of excitement.

**VERY LARGE.** — Your feelings are very vivid, ardent, excitable, impulsive, spontaneous, bubbling, sparkling, gushing over, like the bead of champagne ; too evanescent, too transitory, too volatile. You are a creature of impulse, up and down, up and down, all through the life. You want in depth, stability, earnestness, slowness ; are very hasty in your attachments, but they do not last ; impetuous in all your feelings and conceptions, likes and

dislikes ; intense, but brief, in your prejudices ; fond of the lighter pleasures, out-door exercises, etc., but not patient in application ; too emotional. You want what the sailors would call ballast.

## ORGANIC TONE.

**SMALL.** — You are essentially coarse, and gross. There is little poetry or refinement in your nature.

**MODERATE.** — You are rather plain in tastes, sentiments, and desires ; practical, rather than refined ; not very poetic, nor sentimental, but prepared for the every-day use of life.

You might profitably cultivate the finer, softer sentiments, by attention to poetry, painting, music, romance, the social evening party, the dance, the society of refined people, by cultivating flowers, &c.

*Moderate 2d.* — You are one of the plain-grained, home-spun, every-day kind, — not one of the more refined, polished, exquisite ; not very highly wrought, but fitted for every-day business ; not capable of the most intense joy nor sorrow, — pleasure nor pain ; not sensitive to little things.

**AVERAGE.** — You are not very sensitive to impressions ; have not a keen, fine nerve ; do not suffer nor enjoy very intensely ; have not a very fine taste, but are of the plain, substantial kind ; rather indifferent to the nicer, finer shades of thought and feeling.

**FULL.** — You are not wanting in refinement of feeling, delicacy of sentiment, and intensity of conception, but you are not remarkable for high endowment in this way. You will enjoy and suffer, but not to the extreme ; are not at all coarse, neither are you eminently refined. There is a portion of the Adam-clay in your make, but perhaps not too much for comfort.

*Full 2d.* — Yours is rather a refined, sensitive temperament, capable of the higher polish, of the finer feelings ; alive to pleasure and pain, but there is some little dross in it, — some alloy with the true metal, enough so to fit you for the ordinary wear and uses of every-day life.

**LARGE.** — Yours is a refined, sensitive, susceptible soul. You enjoy and suffer deeply, keenly, — almost too much so for your own best peace. You thrill with ecstasy, or quiver with agony. There is no waste material in your constitution ; can use all you have, and to good advantage ; are of the purer metal, far as it goes ; say the silver fine, with very little alloy. You have little sympathy with the coarse and gross, but will incline strongly to the refined pleasures and enjoyments, and perhaps even to the refined sins.

*Large 2d.* — Yours is a very nice, fine, sweet, tasty, dainty, delicate nature. Little of the coarse or gross in you, little of the alloy ; not enough so to fit you for the uses of common every-day life ; not enough for your own peace

and well-being. You are very sensitive and susceptible to impressions, agreeable or otherwise ; easily wrought upon, affected for good or ill.

You should cultivate a plain, practical, common sense, every-day tone.

*Large 3d.* — You are as sensitive as a naked nerve ; tremulous with joy and sorrow ; written between the two words *agony* and *ecstasy* ; all alive to pleasure and pain. This extreme sensibility causes you much annoyance, and unfits you for the plainer duties and every-day companionship.

*Large 4th.* — You are over-nice, an exquisite ; over-fine, squeamish.

**VERY LARGE.** — Yours is a very refined, sensitive, susceptible, silken temperament ; much more than ordinarily so. Your tastes, emotions, passions, pleasures, pains, conceptions, even your sins, are of a fine cast. There is nothing coarse nor gross in your constitution ; but all of the finest material, — the pure golden. You can work and think to good advantage, and accomplish much for your apparent strength, but you will suffer as few can suffer, and enjoy as few can enjoy, — the suffering being greater, probably, than the enjoyment. When ill, you are very ill ; cold, very cold ; warm, very warm, — but likely to suffer more from the cold than the heat ; adapted to the finer work of life, but out of place in the coarser drudgeries.

Your sympathies lean to the refined, the higher, holier joys and sorrows. You will want companionship, appreciation ; will be often alone, even in the crowd, looking in vain for a full sympathy. For peace and repose, should cultivate the grosser nature, eat, drink, sleep, and grow fat ; but for the best achievement, the highest attainment, the richest joys, and the deepest sorrows, keep up this white fire of the soul.

## ACTIVITY.

**SMALL.** — You are very slow and deliberate in all your movements, — so much so as to accomplish little in life, lazy, heavy, and dead.

**MODERATE.** — You are rather slow and deliberate in movement, averse to exertion ; not apt to wear yourself down by great achievements ; are willing to work *perhaps*, but must work slowly. It takes a long time to get you fairly started, for you are seldom in a hurry. Should wake up, be hasty.

*Moderate 2d.* — You are not rapid in movement, but slow, heavy, and perhaps lazy. You do not like to work, and will not injure yourself by over-exertion. More likely to rust out than wear out. Rather indolent, thriftless.

*Moderate 3d.* — You are deliberate in movement, but, once fairly at work, you have a good faculty for dispatch. Sometimes do two days work in one.

**AVERAGE.** — You are not remarkably active, but rather deliberate and steady-paced ; still you can, and sometimes do, hurry, moving fast, but your ordinary gait is rather slow.



*Average 2d.* — When excited, you are quite active, perhaps flurried, but, when the excitement is over, you settle down to the deliberate and leisurely, which is your general gait. More hurry and rapidity would be well.

*FULL.* — You are quite active, but not too much so; will hurry when necessary, but can be deliberate.

*Full 2d.* — You are not remarkably active, but are disposed to do as much as your strength will bear, to overtax yourself, and exhaust your energies by doing when you should be at rest.

*Full 3d.* — You are active enough, tolerably quick and sprightly in movement, but you do not like to confine yourself to any thing like hard work; are probably pronounced, by your friends, lazy, yet you like to be busy at sport or play, or light work, but not at labor nor drudgery of any kind.

*LARGE.* — You are very lively, active, quick, in all your motions. When excited, you move very fast. What you do, you aim to do quickly; are impatient of slow coaches and slow people; energetic.

*Large 2d.* — You are active in movement, lively, spry, quick, restless, always in motion; likely to wear out rather than rust out; are almost too active. Should learn to be slow, quiet, steady, and deliberate; to save energy.

*Large 3d.* — You are very spry, light, swift, agile in movement; alert, as if on springs, especially so when excited. In and out, up and down, here and there, hurry, hurry, hurry. Stop.

*Large 4th.* — You are supple, quick, and light in the step or touch; pliant in the joints, and rapid in movement, very much so when excited.

*Large 5th.* — Yours is a supple, flexible frame. You would, with practice, succeed well for your strength in leaping, wrestling, springing, dancing, in gymnastic or military exercises; in what requires suppleness, activity.

*Large 6th.* — You should learn to take life more slowly, deliberately, and patiently. What's the hurry? Eternity is long. Stop and think. Patience.

*VERY LARGE.* — You are very active and rapid in all your movements, lively, spry, quick, restless, going, going, going ever. It is a torment to you to be compelled to be still. Action and existence are synonymous with you. You will wear out if you do not learn slowness of movement, quietude and rest. Your ceaseless activity will induce fever and chafiness, that in their turn will shorten the life.

## SIZE OF THE BRAIN. ( INCHES.)

*SMALL.* — Your mind is, at best, but weak and inferior, though active, and, perhaps, bright. Your thoughts move fast, but they are too meagre and small to carry much momentum or accomplish much in life; yet you may succeed in a narrow business, and win, therein, an honest subsistence. You will not be felt far.

Should live in the country, and among upright people, avoiding excitement and low associations, for you will be influenced so much by trifles as to be just what you are made by the stronger minds that surround you. Should marry, if at all, one of a more strong and steady mind than your own.

*Small 2d.*—This mind is too idiotic to comprehend any description that might be given here. It should be under the control of other and stronger minds, who would be responsible for its deeds, and provide for its needs.

**MODERATE.**—Your mind is not large nor strong, but bright and active. You may do a good business, and attain a fair success, still, you have not sufficient power to wield a large influence over the minds of others, but will be easily warped by surrounding circumstances. When in the society of others, you are very different from what you are when alone. You are much affected by trifles, and you notice little things more than the large, in proportion. It is hard, perhaps impossible, for you to resist the influence of stronger minds over your own. You are moulded and changed by them.

You are not largely endowed with the magnetic influence of mind, not sufficiently so to give weight to what you say or do, yet you may be brilliant, and display genius in the manifestation of any trait that is markedly developed in your character; but to do so, such trait must absorb all other powers of the soul. You can not be varied in talent, nor large in mind-power.

*Moderate 2d.*—Yours is not a brilliant nor large character, but a very ordinary one. You will not wield a large influence, nor be felt far from home; in vulgar parlance, “will not set the world on fire;” yet, by a careful culture of the intellect, and by good associations, you may attain a fair and honorable position in the world; but without these, you will be, as it were, a menial, an inferior, a tool in the hands of others, a victim of society, and if not careful you may be swept down to crime and consequent suffering and ruin; can hardly be said to be a free agent, as you are subject to the influence and will of the stronger minds that surround you.

Be careful to avoid low associations, and to seek the society of moral and religious people, for in such only is your safety. It is more than probable that your life will prove a failure.

*Moderate 3d.*—Yours is not a large but an active mind. You are known for many peculiarities of character—for eccentricities and oddities. You do and say things in a different manner from others; are not at all like your friends and acquaintances, and yet are greatly influenced by them, and by your surroundings. You are not one to control your circumstances, and turn others to your thought and will, but are greatly wrought upon by them, easily affected for good or ill, and yet are emphatically yourself with your odd ways and strange notions.

*Average.* — Yours is not a very large mind, but it is bright and active. You will accomplish more than some who have a much larger head than you. With proper culture, you will attain and achieve much, yet you have not, to a great degree, that magnetic power that leaves its impress on the minds of others, influencing and affecting those around it for good or for ill. You do not make your circumstances so much as your circumstances make you. Have not great mind-power, but much dexterity and availability. The brain with you is like a pearl, good as far as it goes, but not large.

*Average 2d.* — Yours is a mind of fair, but not great power. You are capable of accomplishing a good deal in one way or another, but not of attaining a very wide reputation, nor of wielding a very large influence in matters requiring mind-power, as thinking, planning, and executing large schemes. You have average strength of mind, but not large capacities.

*Average 3d.* — Yours is but an ordinary mind, — not large nor brilliant. You will not achieve much in life; will not wield a large influence at all; are not highly endowed; have not large capacities; are not greatly gifted.

*Average 4th.* — Your mind is one of average capacity, of fair power; but you are known for peculiarities, eccentricities, and oddities, quite as much as for strength of character; developed in strong and weak points, in ups and downs. You are not like your friends, but have your own ways of doing and saying things, and are emphatically yourself; yet for all this you are greatly influenced by the minds around you; affected for good or for ill. More smoothness and symmetry of character would be well.

You have a tendency, whether inherited or otherwise, to derangement of the mind, — to insanity, against which you would do well to guard, by preserving the physical health with all care, and by shunning, as far as possible, all liability to concussions and blows on the head, and by avoiding all violent excitement of the passions, — as intense love, jealousy, anger, &c., and all stimulants, and by diversity of thoughts and employments; by sleeping much; in short, by preserving in every way a calmness and balance of mind.

*FULL.* — Yours is a mind of very fair power; one capable of accomplishing much, of making itself felt in society, of wielding a large influence, and of attaining a high reputation in the direction of the stronger faculties. You are capable of a fine culture, of scholarly attainment, of making a deep impression, of conducting an extensive enterprise, of displaying genius under the inspiration of the higher emotions or stronger faculties of the mind, yet you do not possess, to a great degree, that peculiar magnetism of the soul that attracts and moulds others to one's will.

*Full 2d.* — Yours is a mind of fair power, and if properly cultivated, and your circumstances be favorable, you will do a good deal in the world ; but if not, you will not achieve a great deal, — not attain great success, for you have not much of that master-spirit that rules its surroundings, and makes its circumstances ; in short, a mind of fair, but not great power nor dexterity.

*Full 3d.* — Your mind is one of fair, or, at least, all of ordinary powers, when aroused and properly directed ; yet you will not be apt to achieve largely in life. You are not very brilliant, nor will you wield a very large influence, nor be felt far ; yet you are capable of doing a good business, and of obtaining quite a culture,—an education,—if you so desire, but probably you will not study much to improve the intellect, but will incline rather to a plain every-day life.

*Full 4th.* — Although your brain is of full size, the mind is an ordinary one. You will never accomplish much, for you are rather dull and thick-headed. Will not improve much by study, unless that study be directed by other and finer minds, and even then, under the most advantageous circumstances, will not accomplish much.

*Full 5th.* — You have very fair powers of mind, — a good deal of strength of character ; are capable of accomplishing much, in one way or another, and are known for peculiarities, oddities, eccentricities, strange notions, and perhaps queer ways ; are not like your friends ; your head develops in strong and weak points ; not symmetrical, smooth and even.

**LARGE.** — Yours is a mind of fine and large power. You can wield an extensive influence ; can make yourself felt, among your friends at least, if not by the world at large ; can accomplish much, and, with proper, and well-directed effort, attain a wide reputation, and become distinguished. If true to yourself, you may make a mark upon society ; but so much depends upon the direction of the mind, and the tone of the body in sustaining it, that allowance may be made for many probabilities of failure. You are endowed with a strong mind, ability to manage an extensive enterprise, to conduct a large business, and strongly impress and mould the minds and characters of others, to attain a high culture, and if a scholar, or in favorable circumstances, to be known to fame.

*Large 2d.* — You have a fine brain, a fine mind, but not physical energy, stamina, power to sustain it. Your head will devour the body, and be still unfed, and thus waste your energies. If you had either a smaller brain, or a larger and more powerful physical frame, you might accomplish much. Your great need is of body, more than of head, for success in the world.



*Large 3d.* — Yours is a large brain; a strong, but not brilliant mind. You have largeness of character, but not great genius. You wield quite an influence over others, — over those around you, showing weight in what you do and say, strength, power, volume of mind, but not that indefinable something that is requisite for brilliant and large achievements; still, with proper discipline, and under favorable circumstances, you could accomplish a great deal in life; have the capacity, but not the self-movement.

*Large 4th.* — Your mind is strong and deep, but not brilliant. You do not appear to advantage only when greatly excited, and that excitement long continued; but soon as it is over, you settle back to common-place; will probably pass through life a very ordinary person, even while you have power of mind sufficient to conduct a large business, if aroused to it, to wield a large influence, and obtain a good education, if you would so desire.

You should, by all means, cultivate and refine the mind, wake up and do, for there is much, very much danger that you will bury your talents, and slumber to decay over them.

*Large 5th.* — Although yours is a large head, the mind is a coarse and inferior one; the intellect dormant. You will probably never accomplish much.

*Large 6th.* — Yours is a strong character, but an eccentric and peculiar one. You are known for oddities, for an unlikeness to others, for being emphatically yourself, with your own notions, views, and, probably, habits, and manner of doing and saying things. Your head is developed in strong and weak points, in ups and downs. Might better be more smooth and even.

You have a tendency, however, strong, and whether inherited or not to derangement of the mind, against which you would do well to guard, by carefully preserving your general health, by avoiding all great agitations of the nervous system, all concussions, blows, and pressures on the head, all undue excitement of the love-passion, indeed, all violent excitement of any of the passions, especially their abnormal development, as jealousy, despair, etc., etc.; by diversifying your thoughts, and pursuits, and seeking frequent relaxation, and recreation; by shunning stimulants, and sleeping much; in short, by preserving in every way, a calm equipoise of body and mind.

**VERY LARGE.** — Yours is a very powerful mind, — one of extraordinary ability. You wield a potent influence over those who surround you, over an extensive circle, and are endowed with a magnetic power that attracts, and moulds, and shapes the minds of those with whom you come in contact. You carry great momentum, and are capable of the largest undertakings; indeed, are yourself only on great occasions. The broad world should be your stage of action, and on it you should achieve a historic reputation. In short, yours is an extraordinary mind.



## AMATIVENESS.

**SMALL.**— You are cold and indifferent toward the opposite sex. You do not win their love nor kindle their desire, as you experience but little of either in yourself.\*

*Small 2d.*— You are cold and indifferent toward the opposite sex, not caring for their especial love, nor kindling their desire; but it will not be always so with you, for in due time you will warm up, probably, to a full love.

**MODERATE.**— Toward the opposite sex you are sometimes, perhaps, quite warm and amatory, but generally cold and indifferent. You will not be a warm lover, nor highly enjoy married life, nor an intimate sex relation.

You would profit by cultivating this passion, by using a rich and stimulating diet, by occasional warm baths, reading romances, attending theatres, dances, concerts, the study of music, contemplating warm amatory pictures, by a proper association with the opposite sex, and, in short, by a warm, physical life. A full development of this is requisite to a beautiful character in man or woman.

*Moderate 2d.*— You are not a warm lover of the opposite sex, not very amorous and ardent, but rather cold and coy, yet you would enjoy married life if you had the right companion, and would be faithful and friendly at least, if not very loving.

*Moderate 3d.*— You are probably coy and shy in the company of the opposite sex, — not at home there, — hence will not seek it much; but you are warm and amatory enough for all that; but this passion with you is liable to take on a solitary and morbid action. You should seek more the society of the opposite sex, and keep your feelings under when alone

**AVERAGE.**— You are somewhat warm and loving toward the opposite sex, but hardly as much so as people generally, though you probably think you are; yet if properly married would enjoy the conjugal relation, and be happy in the love-life, but not the most so.

*Average 2d.*— It is not difficult to interest your feelings, and probably to enlist your affections, but they are not deep enough to continue interested. Your love is light and volatile, glowing on the surface, but there is not enough of it to last long, nor influence you much. Your friends of the opposite sex deem you fickle. You are not the most faithful in love.

\*In young children, Small or Moderate is desirable, for this passion, more than any other, increases with the years up to twenty or twenty-five; so if it be full or more, in a child under twelve, or at most fourteen, it is assurance of a premature lust, fatal to the peace of after life, — a hint of the indulgence of a passion, ruinous to the health of childhood. Such children should be carefully and candidly taught the deleterious effects, on mind and body, surely following the exercise of the amatory feeling, whether social or solitary, in their young years.

*Average 3d.* — You love to be petted, fondled, and caressed by those you love, but have not otherwise strong sex-passion or desire. You have a tender, clinging, fond way, but not much of the stronger fire of physical love; on the contrary, all ideas of it are to you sometimes rather repulsive.

*Average 4th.* — When once your heart is interested, you are very faithful, true, and devoted, but it is not easy to kindle your love. You are platonic, rather than amorous, though you experience something of this latter feeling too. You will have only a few loves in life, but those will be deep and earnest, and not easily forgotten. Your love ripens slowly, but becomes at last very mellow.

*Full.* — You love the opposite sex with much tenderness, — with much of the higher spiritual, as well as lower carnal love. You are somewhat amorous and warm, but disposed to control the passion, and to entertain a respect for those you love, more than the mere animal desire. Your constitution is well developed, and happily balanced, in this respect.

*Full 2d.* — You love the opposite sex warmly and well, but perhaps not too much so, and you are disposed to a correct life, though sometimes the warm glow will come, and temptation that will try you. You will have many interesting love experiences, — if early marriage do not prevent, — and some of the most pleasant, and probably some of the most sad, memories of your life will cluster about them, but, for all this, you will be likely to avoid the deeper sins of this passion, unless very unfavorable circumstances betray you into them.

*Full 3d.* — You are much interested in the opposite sex; are fond of their society, but are somewhat inclined to flirtations. You easily get into love but quite as easily get out again. Will probably have a great many little love experiences, and many tender, and pleasant, and some, perhaps, painful and sad memories connected with them. Not at all heartless, though may sometimes seem so.

*Full 4th.* — It is not often you get fully in love, but, once fairly enlisted, you have much exclusiveness, tenderness, and devotedness of attachment. Are likely to be rather too exacting and exclusive.

You are faithful in your attachments, clinging and true to the one you love, but you are not disposed to love many, nor are you very warm, nor amorous, only fairly so; not much given to flirtations, but sincere and earnest.

*Full 5th.* — You love the opposite sex in a plain, every-day way; rather deeply, however, and earnestly, sometimes, yet not enough so to greatly disturb the current of your life, or to make you at all romantic or sentimental. Occasionally you give way to the carnal desires, and suffer from the strength of your passion, but you probably have generally something else to do, besides indulging in the soft dreams of love, to great excess.

**LARGE.** — Yours is a very warm, loving, ardent nature. You enjoy the society of the opposite sex much more highly than that of your own. To love and be loved, is one of the highest joys of your life. You will have many friends and lovers among the opposite sex, and it is hard to tell where the lover ceases and the friend begins. Love is an expressive and important word to you. It will be the blessing or the bane of your life, as it may be well or ill-mated.

*Large 2d.* — You love warmly, passionately, fondly. The amorous feeling is almost too strong with you, though it partakes of the spiritual as well as of the carnal nature. You may possibly control the fire that burns within you, and live a pure life, and high, if you so will it; but, after all, the best prayer for you is, "Lead us not into temptation." This passion enables you to enlist the opposite sex in your behalf, — to win their love and secure their friendship, though that friendship must be always tinged with desire, — a desire that will induce you to think them all weak in this respect, so you will not have much faith in their chastity nor purity, because you yourself inspire their passion, their weakness, — a fact of which you are sometimes proud. In winning such friendship, such regard, you will attain one of the best means of success in the affairs of life, but it will also probably tempt you, at times, to sin, to many regrets. Probably it will be at once your blessing and your bane, — the fire that warms, and that also consumes.

You should keep the passion under; should cultivate the chaste, the clear, and cold, by much exercise, abstemious diet, constant employment of mind and body; by aiming at some lofty and ennobling pursuit; should avoid the voluptuous in music, in pictures, romances, plays, — in short, in all things of the warmer, amatory life.

*Large 3d.* — You have a deep, absorbing, intense affection. Marriage will be to you a heaven or a hell. All the other interests of your life revolve around your heart experiences.

*Large 4th.* — Yours is a rich, warm, full, deep, voluptuous, loving nature. There is great wealth of love in your heart. If you marry rightly, will be true, faithful, and very happy in it, but, if you make a wrong selection, Heaven help you, lest you some day "be found wandering in the wilderness."

Your love is deep, earnest, faithful, and true. You love on, and on, and on, better and better every day, if with the one you love. Your heart is in danger of growing too much to one object, of being a slave to its affection.

*Large 5th.* — You love much and many, perhaps "not wisely but too well." A warm, ardent, and very susceptible heart. You will have many love experiences, and some of them, no doubt, deep ones. Better not marry young, lest some of these experiences come afterward. Such souls as yours are better fitted to be lovers than wedded companions. Still, if you marry just



right, — and that is possible rather than probable, — you will be very happy indeed in the relations it imposes ; but, almost better not risk it, — certainly better not while young

*Large 6th.* — Yours is a warm, amorous, passionate nature. You burn with strong desire. You covet the person and embrace of the opposite sex, and take delight in talking of them, and of the indulgence of the sex passion. Its images fill your mind, to the exclusion of better thoughts. You love for the body quite as much as for the mind, and are apt to observe the forms of those that interest you, and to speak of their persons — of those parts that lie below the chin.

You have not much faith in the chastity of the opposite sex, nor in their purity, though you probably have many friends among them ; have a strong proclivity to licentiousness, though may control yourself, and live a better life ; but in the end it is probable the sin spots of lust will have blackened your soul, and have left memories, where it would be a relief to forget — not the worst, but bad enough. You should, by all means, restrain this passion, purify and orient the feelings in every way possible.

*VERY LARGE.* — Whatever your feelings may be otherwise, the sensual passion is, with you, almost, or quite, uncontrollable. You burn with an unceasing and unholy fire. Your ideas of life, and beauty, and hope, and heaven, all turn in the direction of this passion. It is your master, and you are its willing slave — the slave of a terrible lust, that will probably impel you to the ruin of body and of soul — a maniac, erotic

### PHILOPROGENITIVENESS.

*SMALL.* — You have little, if any, love for children or pets. As a parent, you would be very cold and indifferent. You should never assume the holy obligations of that position till prepared for them by a deeper love for “the young, young children,” which might be to a degree attained by spending time in their society, and learning their little ways, — to love them.

*MODERATE.* — Your love of children and pets is rather tame and indifferent. You will probably never be very fond even of your own children, if you have a family, though you may treat them with kindness, and provide for their needs, from a sense of duty, not, however, as a work of love. Will be apt to look upon a family of children as a burden, rather than a blessing, — a necessity of the social relation. If they are pretty and smart, you may like them for their beauty, but not because they are children ; you would shun them if they were plain, or dull, or cross. You will be likely to neglect your own children — to fail in extending to them that love and sympathy which they need for a happy development.

You should mingle in the society of children, play with them, engage in their little sports, and sympathize with their sorrows; not only those of your own household, but others also.

*Average.* — You love children tolerably well, but not at all devotedly nor tenderly. As a parent, you would probably do your duty by your children, and strive to bless them, and make their lives happy, but more as a matter of duty, than from any deep or devoted love, for you have not much of that.

*Average 2d.* — You do not love children very well, but may be fond of pets, — preferring, perhaps, a pet dog, or cat, or horse, or bird, or boat, or something of that kind; yet, as a parent, would show some tenderness and love.

*Average 3d.* — You love children tolerably well, but you will not bear a great deal from them. As a parent, you would do much for your children, to render them happy, but would often get angry and cross towards them, and scold, and, may be, strike or whip them. You would be happier if more patient and loving toward them.

*Average 4th.* — As a parent, you would be, perhaps, stern and exacting — not sympathizing with the ways and plays of childhood — will not be very fond of your children, not disposed to play with them, and win their confidence. Will not be apt to make them happy, though may make them fear and obey you; yet you are not wanting in love for them, but are not tender, fond, and forbearing.

*Full.* — You love children and pets well, but not passionately. As a parent, you would be tender and devoted, but not too much so. You are happily developed in this affection.

*Full 2d.* — You manifest some attachment to children, but not a great deal; probably more to other pets, — as a horse, a dog, a cat, a bird, a boat, or something of that kind. You will feel no great interest in the improvement of the young, nor will you be very happy as a parent.

*Full 3d.* — You love children very well, and as a parent would be fond of your family and of their society; yet you would not bear much from them, but would sometimes treat them crossly, scolding, and, maybe, whipping them. You show more love and fondness for them, than patience thoughtfulness and forbearance, with them.

*Full 4th.* — You love children tolerably well; as a parent, would be affectionate, and disposed to do much to make your children happy, often sacrificing your own comfort for theirs; yet, not tender, nor very fond of their society, but rather stern, and exacting, and unforgiving; not disposed to play with them, and fondle and caress them, and win their love and confidence. They will probably fear quite as much as love you.



**LARGE.** — As a parent, you would be almost too tender, and probably indulgent. If you have children of your own, you love them with a love well-nigh idolatrous, however defective in character they may be. If they be absent, you yearn to see and embrace them; if they die, it will make your life miserable, probably impair your health. Your peace will be bound up in them, and if they be good and worthy, it will, indeed, bless you. This intense love for your own, is not a high and holy feeling, but only the craving of the animal nature, and it makes one selfish, and ought to be restrained.

You probably love the children of others, and have many pets and friends among them, and will take delight in benefiting them; will be interested in their education, and in means for their protection and improvement, but especially so, as regards your own. You tax yourself too willingly for them, deny yourself, that they may enjoy, and you are apt to think nothing too good for your dear ones. You are probably fond of other pets than children — as a dog, a horse, a bird, a boat, or something of the kind.

*Large 2d.* — As a parent, you would be very fond, even tender and devoted. You easily adapt yourself to the ways of childhood, sympathizing with their games, and sports, and ways, and needs, and sorrows; and winning their love and confidence. You will probably have many pets among them, friends and favorites, even among some whose parents you do not know, as well as among those of your more intimate acquaintances. Your children will be very dear to you. Will often sacrifice your own ease and comfort to secure theirs; watching and waking, that they may sleep, and toiling that they may rest, and yet you may not overindulge them. This feeling will bind you strongly to the domestic circle. You will also be fond of other pets, as a dog, a horse, a cat, a bird, or boat, or something of the kind.

*Large 3d.* — You are very fond of a cat, a dog, a doll, a bird, or baby, or some other pet, and perhaps many other pets, and as you grow up in life you will be fond of children, and too much so of your own.

It is better to restrain this affection in you by depriving you of such pets, and turning your attention to other objects.

*Large 4th.* — You are very fond of a dog, or pony, or boat, or some other such pet, and if you have one, will give it little peace or rest, but rough handling, keeping it ever busy and in trouble, with tricks, and games, and many torments, — the result of inconsiderateness, activity, and fondness.

*Large 5th.* — If you have children of your own, you will love them with a strong love, but if you have not, you will show no great interest in the young, nor anxiety about their welfare. You will probably be more fond of a fine horse, a dog, or some other of the animals, and will be disposed to pet them, to fondle, and play with them.

*Large 6th.* — As a parent, you would be affectionate, self-sacrificing, and even sometimes devoted. If you had children ill, or in suffering, or need, you would be untiring in your efforts to relieve and bless them, yet, in their happier times and circumstances, you would be rather stern, commanding, and even exacting, and perhaps unforgiving, toward them; rather distant and unsympathizing. They will probably obey you.

*VERY LARGE.* — As a parent, you would love your children to idolatry. In your estimation, nothing is good enough for them in this world, nor, indeed, perhaps, in the next. It is torture to you to be separated from them, and a blessing, as you think it, to be with them. You fondle, pet, and caress them, and call them by endearing and often holy names. Their death would probably derange your mind and affect your health, and, however generous you may be in other respects, you are selfish and weak in this. You have pets among the children of others, and among the animals. In short, this instinct is intense, even to a mania, with you, and it should be restrained.

### ADHESIVENESS.

*SMALL.* — You are cold and indifferent toward the world, preferring solitude to society. You neither have nor want many friends; can hardly appreciate the meaning of the word *friend*; are radically defective in this respect; should cultivate the affectionate, social feeling.

*MODERATE.* — You are not very affectionate toward friends; do not cling to them strongly; will probably have a few, but not many, very true and devoted ones. You are not loving toward them. You prefer to rely upon yourself, and do not care much for their society, but will be likely to enjoy the company of strangers almost as highly as that of those with whom you are acquainted, unless they especially sympathize with you; think as you think, and feel as you feel. You have not firm faith in friendship; can not appreciate the conduct of Pythias and Damon. You should cultivate friend-love; would profit by it, and add to the happiness of others.

*Moderate 2d.* — Where you are a friend at all, you are true and sincere, but you are not one to make many friends nor acquaintances. You are generally quite as happy when alone as when in society; hence, you often seek solitude. Better mingle much with the world, and make many friends.

*AVERAGE.* — You love friends tolerably well, but not remarkably so; are not devoted in your friendships, nor very social and approachable; still are friendly, and have some, though probably not many, very true and sincere friends, to whom you are, in turn, true and sincere.

*Average 2d.* — You are social, friendly, and approachable, but not at all devoted in your attachments; not very faithful nor earnest, but you have a light, social, easy way of making friends and acquaintances, that you can, when occasion requires, change for others, without much pain to yourself.

*Average 3d.* — You are social and friendly, but not very particular as to who are your friends. You want society-companionship of some kind; some one to talk to, and be with; whether at work or play, some one to amuse you, to sport with. You dislike living alone; hence you make acquaintances with whom you can, and have company almost wherever you go, but it is not apt to be of the choicest, nor is it likely generally to benefit you much. Nor are you remarkably faithful, nor sincere, nor self-sacrificing in your friendships.

*Average 4th.* — Although you are not easily interested in strangers, nor apt at making acquaintances, your friendship not easily won, yet when once a friend, you are true and reliable, seldom changing the old for the new.

*FULL.* — You are friendly, social, warm-hearted towards those with whom you are acquainted, and whom you think worthy, but are not too much so. You love your friends and their society, and there are many in this world that are dear to you, and to whom you are dear, still you are not at all remarkable for your friendship or devotedness. Favorably developed in this.

*Full 2d.* — You are social and warm-hearted, but not deep nor very earnest in your friendship,—more social than faithful. You form attachments readily but almost as readily break them; are glad when your friends come to see you, but often as glad when they go again; do not like long visits, yet you enjoy society much.

*Full 3d.* — You enjoy society of some kind, company, very much, yet you are not very particular as to your acquaintances, but show a sociability for all. You are approachable, and companionable, and easy to become acquainted. You like to have some one with you, to talk to and confide in. You want a companionship in your work or play, or idle hours, yet you are not very faithful, nor devoted, nor self-sacrificing, to your friends.

*Full 4th.* — You have a social, easy, friendly way that induces people to think you more of a friend than you really are. You are often considered a friend, where you have but little interest in the person. Acquaintances sometimes ask favors of you, supposing you to be a friend, where you hardly care for them; this from your friendliness of manner. Others whom you may have denied on similar occasions, will deem you heartless and false to a friend, or merely cunning and selfish, assuming, or pretending to be interested, when you are not. Yet, where you are a friend in earnest, you are one to be relied on.

*Full 5th.* — When a friend you are a firm one and true, yet you are not social nor generally affectionate. You pride yourself on your fidelity to the few you call friends, but it is difficult to win your friendship,—to enlist your regards.

*LARGE.* — You are very social, friendly, warm-hearted, almost too much so for your own good. You highly enjoy the society of friends,—you cling to



them faithfully, long, and well, and your memories of them are tender and pathetic, — the memories of

“The dear departed gone before  
To that unknown and silent shore,  
Whom you shall meet as heretofore,  
Some summer morning.”

You often feel a sense of loneliness, a want of companionship, a desire to be with some one that is dear to you. You can hardly enjoy a good thing alone, for wishing that some one else could enjoy it with you. In the midst of the gayest and happiest scene, you think of absent ones, and so in lonely hours.

It is easy to awaken your interest in those with whom you associate, and once a friend you are as true as steel. You will bless and be blessed, but will also suffer much in your friendships. Would do well to cultivate the cold and indifferent.

*Large 2d.* — You are a warm, true, earnest, tender, trusting, loving friend. To you, friendship is a holy word. You have many friends who are very dear to you, and to whom you are very dear. You are fond, social, clinging.

*Large 3d.* — You are a warm, true, and sincere friend, but you are not given to the sentimental part of friendship — to its more tender, fond, and endearing ways. You are, so to say, an everyday friend. You like to do what you can to help and bless a friend, but you seldom express yourself in a loving, tender way, but may sometimes even seem to be indifferent, because you do not manifest your friendship, as some do, in fond ways and words.

*Large 4th.* — You will lose by your friends — trusting them too much ; are too confiding, unsuspicious, and warm-hearted towards those you love, however you may be towards strangers.

Better not run risks for your friends, — not sign papers nor anything of that kind. Your friendship is earnest and deep, and to be relied on.

*Large 5th.* — You love friends much in your way. You are social and affectionate, but will generally manage to get as much as you give ; will not break your heart for your friends, yet will be interested in them for all that, but will be disposed to effect your own purposes and to gratify your own desires through them ; cannot be consistently considered a disinterested friend, though strong in your attachments. Will, probably, have many friends.

*Large 6th.* — You love your friends in a strong, social, hearty, but plain way. You like to eat, drink, and be merry with them, but are very careless as to who they are, coarse or fine ; are good-fellow-well-met with old acquaintances. Your friendships and sociabilities will be apt to lead yourself and others into a temptation. They should be chastened and constrained.

**VERY LARGE.** — You are decidedly too friendly, warm-hearted, social, affectionate, loving. Your heart is wrapped up too much in your friends ;



you trust them too much, love them too well; are blind to their defects, probably. Your devotedness of friendship is a weakness, a mania that should be overcome by cultivating a more individual feeling — more self-sustaining, in the way of society.

### INHABITIVENESS.

**SMALL.** — You have very little regard for any particular spot, but can make it home wherever night overtakes you. May be attached to some localities from their associations, but will be uneasy and unhappy if confined to any one place in particular; are not fond of home.

**MODERATE.** — You have something of the home-love, but very little, only when weary. You may, however, be deeply interested in the associations of certain localities, but not in the localities themselves. One place is little more to you than another, unless circumstances, as of friends or fortune, or a lover, make it so, and, in that case, may be satisfied to reside there while such interest lasts, otherwise would be discontented, and unhappy, and restless at home; should cultivate the home-love.

You do not long retain any one attitude at a time, sitting, standing, or otherwise, but often change your position. You are restive and uneasy under the least constraint; should accustom yourself to retentiveness of place, position, — to steadiness, to sitting or standing still.

*Moderate 2d.* — You have very little love for any one spot in the world, only as you may be more happily or comfortably situated, in one than another. You love to roam, probably, and would highly enjoy a travelling, migratory life, — going and coming, — yet you have, at times, a desire to visit the old home, and have, after all, some little love for it, and much pride of country, — patriotic feeling.

**AVERAGE.** — You love home and country only tolerably well. If your home be pleasant, you enjoy it very well, and can content yourself there, or you can leave it without much reluctance, and can remain away without being homesick. If your home be an unpleasant one, you will shun it, and be away all you can.

*Average 2d.* — When you are away from home a short time, you want to get back, and when you are at home a short time, you are uneasy to get away again. You are never really satisfied, in the one place or the other, at home or abroad.

You are apt to feel that happiness is somewhere else than where you are, somewhere far away, and that you would be happier could you be there, but if you go there, it will be somewhere else still, and far away. — You often experience a desire to be in many places at the same time.

*Average 3d.* — When you are at home, you are disposed to praise and defend other countries, and other places, that you may have seen, — preferring them, perhaps, to your own; but when you are away, home is the dearest place in the world. You are always most patriotic when away from home.

*Average 4th.* — You have no great love for home, neither have you generally any great desire to leave it, nor do you care much which you do, — remain at home or go abroad; it is all the same to you. Are not apt to be homesick when away, yet are sometimes glad to get back, but can content yourself in any ordinarily pleasant place.

*Full.* — You love your home, yet when occasion requires, you can leave it without much trouble. Your memories of the old home are tender, — the dear old home and its surroundings. You are patriotic — not in the buncombe way, but in that of an earnest interest in your country's welfare.

*Full 2d.* — You love your home very well, but do not like to confine yourself very closely to it. You like to go visiting occasionally, or travelling on short journeys, or to see some new or strange sight, or enjoy some privilege, but you do not like to remain away long at a time, for the home is dear to you.

*Full 3d.* — You love your home much, especially so if it be a pleasant one, but you are not devotedly attached to it. If you live long in a place, and then leave it, change your residence to a distant part, where you have few friends, you will suffer from homesickness, and long to return, but that feeling will wear off, and you will accommodate yourself at length to the change, without great trial. Are not a rambler nor a gadder.

*Full 4th.* — Your love for your home is strong enough, but not too strong. You can leave it without pain, when instigated by strong motives, but generally prefer the home. Your patriotism is rather narrow and selfish, — leaning to self and self-benediction; you put forth little effort for the common good, but lean to the narrow and unjust idea, "our country, right or wrong," — and that mainly the part of the country that you call your own.

*Full 5th.* — You have a desire to make your home attractive and pleasant. If, in your travels, you see anything new and interesting, you endeavor to bring it home, if it be appropriate to the home. Hence, you will be apt to have, at least, a very comfortable and desirable home, that you will enjoy very much, seldom desiring to leave it, or to remain away long, especially if you have a pleasant companion. A good provider, and decidedly patriotic.

You are desirous of adorning, ornamenting, and beautifying your home, and of making it appear attractive and in style.

*LARGE.* — You are very strongly attached to your home, and you dislike to leave it or to remain away long at a time. When absent, you think often of the "home, sweet home." If, while travelling, you occupy a room at a hotel, and afterwards have occasion to visit the same place, you desire to oc-

cupy the same room of the same hotel, even though not the best, — a disposition to locate in some spot that may be home for the time. You dislike to leave your accustomed position at the table, at home, and cannot enjoy your food if compelled to change your place of taking it. You have a propensity to fix and fit yourself to a particular locality as home, and there you are most at ease; will sleep best in your own room. You are apt to assume attitudes, positions of the body, and to fall into peculiarities in your way of sitting, lying, standing, etc. You are patriotic; you are zealous in your love of your country and admiration of its virtues, — too much so, almost, to be impartial in your estimation of others.

It is well for you to travel much and read books of travel, and visit distant nations, and learn to appreciate their beauties and advantages.

*Large 2d.* — Your home is very dear to you, especially so if it be a pleasant one, but even if it be otherwise, still you love it, “the poor, dear old home.” You have many tender, and some sad memories, that cling around it and its associations. If away from home long, or if you change your residence to a distant land, you will be homesick, and pine for the old home. You love your country, too, with great devotion.

*Large 3d.* — You love your home so well that you seldom want to leave it, even on short visits to your neighbors or friends, unless to see those who are very dear to you, or on some rare occasion, and even then, you are impatient to return. If you leave home on a long journey or visit, or if you change your residence to a distant country, you will suffer much from homesickness, and long to return, and hardly be satisfied till you do.

You are apt to remain at home too much, for the home is emphatically your place, your castle, your palace—in short, your *home*.

*Large 4th.* — You are very strongly attached to your home. You enjoy life there better than elsewhere, especially if you have a pleasant companion or pleasant family.

You love your country deeply, and are patriotic at heart; indeed, are very zealous in her praise and her defence, and disposed to overlook her faults.

*Large 5th.* — You are strongly attached to your home; you do not like to leave it, and will not only on urgent occasions, and then you return soon as you can, particularly so if that home be comfortable. Are apt to be homesick if away long at a time, or if you change your residence to a distant part.

Your patriotism is strong, but narrow in its aim, thinking your country the best of all countries, and defending it, right or wrong, because it is *your* country, even though a sinful and wicked one.

*Large 6th.* — Your love for home is a strong, selfish, animal need. You seek the home as the beast does his lair, to lie down and rest. Your patriotism is of the same character, “our country, right or wrong, boys.” An entirely selfish feeling.



**VERY LARGE.** — Your love for your home and country is deep, tender, and strong to a passion, a weakness, a mania, that should be restrained, overcome by visiting, travelling, and learning the beauty of other lands. “Knowest thou the land where the citron blooms?”

## CONTINUITY.

**SMALL.** — You change rapidly, suddenly, from one thing to another. You are impatient, restless, uneasy, beginning many things, completing few. “You prefer short stories, short sermons, short speeches; cannot confine yourself patiently nor long to any one thing; can not sit or stand still long at a time, but will shift from one attitude or position to another — change, change, ever. You should try to overcome this.

*Small 2d.* — You are very impatient of suffering or constraint. If ill, or sore, or bound, or confined, you chafe and wear restlessly, not enduring calmly.

**MODERATE.** — You change often from one train of thought to another, yet when necessary, can continue on the one for a time, but not long nor patiently. You are occasionally absent-minded, flitting from thought to thought, while others are speaking, not hearing what is said. Your efforts are spasmodic, intense for a time, but not enduring. Your mind scintillates. You are apt to have too many thoughts and plans on the *tapis* at a time, and none of them very mature, nor well deliberated, — “too many irons in the fire.” Cultivate patience, continuity.

*Moderate 2d.* — Your mind is active, but not patient; hence you are not deep, however brilliant. You may persevere and carry your point, but you do not apply yourself closely nor patiently; are not steady-paced, but fitful, — on and off. Should learn to make a long pull, a strong pull, and steady one.

*Moderate 3d.* — You are very impatient. You cannot bear to wait, whether you can to labor or not. “Learn to labor and to *wait*.” You do not keep at any one thing or thought long enough to attain the best results. You will eat the fruit of life green, for you cannot wait for it to ripen.

**AVERAGE.** — You are not very patient; not apt to continue long upon any one subject, or train of thought, but to pass rapidly from one to another. You do not always finish what you begin, but turn suddenly to something else, allowing whatever occurs to attract your attention. One story leads you off from another, so that you do not entirely complete either.

You often lose sight of the ultimate object, and wander on the way. There is a want of completeness of detail in what you do and say, yet all this is not very emphatically the case, but you lean strongly to it.

*Average 2d.* — You often break off suddenly from what you are saying or doing, to turn to something else, but are apt to return at a future time, and resume it where you left it, and carry it on awhile, perhaps to drop it again,



and perhaps again resume, as the novellists do the histories of their heroes, till at last you may get it finished, or, which is more probable, lose sight of the point entirely.

You sometimes say, "What was I saying," or "What was I thinking of," allowing side thoughts, or side issues, to lead you off. Will, probably, have always many unfinished things about you. Should finish up. You need more continuity.

*Average 3d.* — In conversation, you often forget to finish what you commenced to say, — drop the thread of your discourse for a side theme, and so leave an indefinite impression. A little thing would interrupt you so that you could not go on so well after it, — embarrass your thought, and spoil its best effects. More continuity would be well.

*Average 4th.* — You can persevere and carry your point, at last, but you are not patient, nor persistent, but fitful and forcible. Strong pulls, but not steady ones.

*Full.* — When you commence, you like to continue till completion, but are not greatly disturbed by interruption; are tolerably patient and continuous in thought and effort, but not tedious. Well developed in this.

*Full 2d.* — You can concentrate your thoughts very well, but are not apt to continue the effort; can bend all your energies upon any one point for a time, but cannot continue patiently at it. You bring the rays to a near and intense focus, but they soon pass it. Your power of concentrating is better than that of continuing.

*Full 3d.* — You are not wanting in patience, in a quiet steadiness of purpose, in diligence and perseverance, but you have not great power of concentrating your thought.

*Large.* — You continue on any one point almost too long at a time; are rather prolix, tedious. You look for the deep and steady, but you lose sight of the racy, brilliant, evanescent. You are occasionally absent-minded, hanging on to your own train of thought, regardless of what else may be occurring, or of what others may be saying. Your thoughts run in a groove. You retain any position of the body long at a time, sitting or lying in one attitude without changing. Should cultivate brevity, variety.

*Large 2d.* — You are patient, persistent, and steady-paced in what you do and say, and very apt to hold on and continue to the close or the accomplishment of your purpose. You seldom lose sight of your object, but keep up your efforts, enduring to the ultimate, if it is to be attained. If interrupted, you return soon as the interruption is past. A kind of elasticity.

*Large 3d.* — You are very patient and enduring, bearing and forbearing to the end. You can bide the time, and persist to the ultimate; can hang on, and on, and on, to your point or pursuit with steady and unchanging step and front.

*Large 4th.* — You are very patient and forbearing towards others, especially so towards those you love; can wait quietly, and watch patiently, with those who perhaps could not so wait and watch with you. Surely your time will come.

*Large 5th.* — You are very patient in bearing pain or suffering; not apt to chafe, and fret, and grow restless under it, but to endure it, or any trial, long and calmly.

*Large 6th.* — You are diligent and industrious, patiently persevering in what you conceive to be your duty, or in what your tastes and inclinations lead you to. Come storm or shine, pleasure or pain, you keep right on in your way. Persistent in effort.

**VERY LARGE.** — When you commence, there is little prospect of your concluding, till you finish every item, and wear out by slow decay. You are excessively tedious, prone to hang on without change or interruption; liable to monotone in everything; one thing at a time, and that all the time, seems to be your philosophy. You cannot bear interruption nor sudden changes; are remarkable for prolixity. When you assume any position of the body, you retain it long; will sit or lie for hours at a time without moving.

## VITATIVENESS.

**SMALL.** — You have but little tenacity of life. It would be easy to kill you. You could not resist a violent disease, nor long protracted, severe illness, nor a harsh surgical operation.

*Small 2d.* — You do not cling to existence with great tenacity; probably do not value highly the privilege of being, or at least, if you do, would not struggle hard to retain it.

Under great discouragement or dejection, would probably resort to suicide.

**MODERATE.** — Your hold upon life is not very strong. Death will find your door open, probably, or at least, ajar when he wants to strike. Nor have you great power to resist disease, but would wear and sink under it, or under any destructive agency.

*Moderate 2d.* — You do not care much about life, nor trouble yourself much about the approach of death. Life is not as sacred nor sweet to you as to most of your acquaintances.

*Moderate 3d.* — You are very stolid and indifferent about life or death. You do not seem to care much whether you live or die. You take but little care to guard your life; will not be apt to attain an old age; and probably may die yet by your own hand.

**AVERAGE.** — You have some, but not great tenacity of life. Under favorable circumstances, would bear a good deal at this side of the grave,

but not as much as some, and under any great violence, or severe illness, or surgical operation, or poison, you would go down.

*Average 2d.* — You value life, the mere privilege of being, but not so highly as some of your friends do, nor do you shudder greatly at the approach of death, but, in your more unhappy moods, you desire it rather.

*Average 3d.* — You do not attach great value to life, but under sore trial, or great sorrow, would tire of it. If your love fail you, your wedded companion prove false, your prospects gather dark, gloomy, and foreboding, you will be very apt to hurry yourself down to death.

*Average 4th.* — You attach some, but not great value to life. In your sadder, more unhappy, and sentimental moods, will sometimes say that you wish you were dead, and will even, with a kind of painful pleasure, talk of dying, and will ask those who are near and dear to you, what they will do when you are dead; but, when the reality comes, you too will shudder, but perhaps not greatly.

*FULL.* — You hang on to life with a good deal of tenacity. You will not easily “give up the ship.” You have fair power of resisting the encroachments of disease down to death, but not the best. Well developed in this.

*Full 2d.* — You value life highly, even though it be not the most happy, yet you do not attach too much importance to it, nor shrink from death with any undue horror, but with some shuddering and dread. Will seek to live as long as you can in this world, unless very, very, very sorely tried indeed.

*Full 3d.* — You value life highly, attach much importance to the mere privilege of being, even though it involve much suffering; would rather be in pain than not be at all; but there is a point of trial beyond which you would be tempted to seek relief in death.

*Full 4th.* — Although you value life and its privileges highly, you are so impatient of suffering, and so likely to suffer much, in one way or another, that you will be tempted to make way with yourself, to seek death, if death do not seek you before an old age; and yet a sense of religious duty may possibly keep you from it.

*Full 5th.* — In your sad, unhappy, and sentimental moods, you sometimes say you wish you were dead, but when you come to the reality, you will shrink from it with all of ordinary horror. You occasionally take a kind of sad delight in talking of your own death, and asking those who are dear to you, perhaps a life companion, what they will do when you are gone.

*LARGE.* — You cling to life. You have great tenacity of life-power; will endure what would kill others more strong than you, and will resist diseases that would destroy them. If you die before your time, (an old age,) the struggle will be hard. Your physicians will probably relinquish all hope many times before you will finally yield in your wrestle with the dark angel. As the sportsman would say, “You will die hard.”

*Large 2d.* — Life is very dear to you. You will yield all else before it. You attach unbounded importance, — perhaps rightly so, — to the privilege of living. Will cling to existence, even if it be of pain and trial, and perpetual soreness. The thought of dying is a great dread to you, unless supported by the sweet assurances of a high religious faith, or a calm philosophy, and even then, it will often make a chill come over you.

*Large 3d.* — You value life, — mere existence, — personal identity, very highly, — beyond all power of telling. The thought of annihilation is terrible to you, very terrible, and yet you will approach death unquivering, probably hopefully and happily, such is your faith in the eternal life. Your last hours will be likely to be your happiest, for with you “to die is gain.”

*Large 4th.* — You have an undue horror of death, of dying, or being killed, of having your body put in the ground, and of trusting your soul to start on its journey in the unseen land. This skeleton will fling its shadow over your happiest hours, and make life itself painful with the thought of losing it.

You should restrain this instinct. It is abnormal, for why should death be more awful than life ?

**VERY LARGE.** — Your tenacity of life is enormous. If pounded to a jelly, you would survive, (exaggeration.) You will resist disease and death to a degree that will astonish others, and when die at last, as die you must, it will be with a struggle, terrible and fierce. Your soul and body are very closely united, and it will be hard to sever them. Should try to wean the one from the other, by cultivating the higher, spiritual feeling.

## COMBATIVENESS.

**SMALL.** — You dread all strife and contention, and incline to the timid and quiet peace ; too lamblike, inoffensive, inefficient. You need more of the anger-fire, to drive ahead well in this world, and you will never accomplish much till you get it.

You would do well to learn the use of the gloves, sparring, “the manly [animal also] art of self-defence, even at the risk of suffering occasionally ; should engage in games of contention, argue, dispute, resist, learn to use the word NO, if you would do anything in this world.

*Small 2d.* — Where your sense of duty leads, you show some energy, but not much ; are too fond of peace, too much averse to strife, too mild, gentle, and unresisting, to attain great success, to be efficient. Have little force.

**MODERATE.** — You are rather inefficient and easy, too mild and harmless to succeed well, yet at times may, under great provocation, rouse up and be



brave and accomplish much, but in the main will be rather timid, and perhaps cowardly. You shrink from contention, strife, argument,—the battle of life; would sacrifice too much to peace.

You should learn to fight bravely with the world, and not to shrink and complain; practise boxing, games of contention, engage in debates, strife.

*Moderate 2d.*—Yours is a mild, gentle, and pacific disposition, too much so to contend well, and effectually against the world, to make others give way. You need more energy, more of the tempestuous, and strife-loving, to succeed in practical affairs. Too faint-hearted.

*Moderate 3d.*—You are gentle, peaceable, and timid generally, but sometimes you become a little fretful, nervous, irritable, and sour.

*AVERAGE.*—You are rather mild, and gentle, and pacific, somewhat averse to strife and contention; still you have a fair share of energy of character, especially so in what you conceive it to be your duty to do.

You seek peace, and sometimes at too much sacrifice; yet can be stirred to anger. But all in all, you are almost too faint-hearted to contend successfully with a selfish world. Will be loved probably more than feared.

*Average 2d.*—You are rather mild, averse to strife and contention; disposed to favor moral suasion; inclined to the peaceful, even though at much sacrifice. Would accomplish more by being more fiery and violent.

*Average 3d.*—You are slow to anger, but severe when aroused. You seek peace, even at a sacrifice, and avoid contention and strife, but when kindled, you show more severity than some who are more easily provoked.

Your character is usually mild and peaceable, but if much provoked your temper is so savage as to render you, for the moment, really dangerous.

*Average 4th.*—You are usually rather mild and gentle, but sometimes fretful, nervous, and perhaps a little cross, but not bold nor violent. Your habitual tone is peaceful, though liable to be disturbed.

*FULL.*—You are ready enough in resisting and defending, but not disposed to contention; are not quarrelsome nor apt to attack. You enjoy a healthy opposition, and are not wanting in relish for debate or argument, when free from acrimony; and when necessary, do not shrink from contending, but are not aggressive. Have a fair share of energy of character; happily balanced in this respect.

*Full 2d.*—You are not very easily annoyed, nor angered, though you are not wanting in temper, and when provoked you are very severe, more so than many who are more quick and fiery than you. Have a good deal of energy, force of character, ability to drive ahead and do; executiveness.

*Full 3d.*—You are sometimes too quick in the temper, a little contrary, and perhaps fretful, peevish, irritable; but you might and should overcome

this by a cooling, sedative diet, avoiding tea, spices, and all other nerve irritants, as stimulants, tobacco, etc. ; by sleeping much and by a careful watching of self, and a firm resolve to keep cool.

*Full 4th.* — You are very quick in the temper, fiery and flashy, but soon over it again. Not severe, but hasty ; too much so for your own good ; not at all morose, sullen, cross, nor sour, but excitable, inflammable.

*Full 5th.* — You are rather fretful, touchy, testy, petulant, fault-finding, and complaining, but not bold nor violent.

You suffer from a nervous irritability that you should overcome, by careful self-control, and avoiding all nerve irritants, as tea, tobacco, alcoholic stimulants, peppers, spices, &c , and by sleeping much.

*LARGE.* — You are very quick and ready in resisting, brave, energetic, and forcible. You do not hesitate to say no ; are almost too disputative and contrary. You rather delight in, than shun, opposition ; are disposed to take the off side of every question, to swim against the current, to contradict, in however nice a way, to criticise, and to find the faults and flaws of things ; are in short rather too combative, though not disposed to fight, nor quarrel, preferring, perhaps, moral suasion to physical force.

You should restrain combativeness ; try to harmonize with others and their opinions and views. Make it a point to contend as little as you can, and not to contradict, nor complain, nor be sour.

*Large 2d.* — You are inclined to plague, tease, tantalize, torment others, though perhaps not to do them real harm ; disposed to play the contrary, to oppose others, and even yourself too, to annoy those around you, and play them tricks, and get them into temporary difficulties, and troubles, and embarrassments, and then to make light at their discomfort ; yet you do not wish to cause real pain, though you sometimes do cause it.

*Large 3d.* — You enjoy opposition and contention ; often say *no* when *yes* would be quite as appropriate, and do quite as well ; sometimes contradict, for the mere purpose of contradiction, saying “it’s not so,” “it’s no such thing,” “I do n’t believe it,” “I wont do it,” or something of the kind, perhaps softened down by some polite modification, but to the same effect.

You are quick in the temper, and you take a kind of delight in witnessing strife, in hearing debate and argument, in seeing men, or animals, contend, as in a race, or wrestle, or other match, perhaps to engage in them yourself, and, though you may hardly wish to acknowledge it, you like to see a fight too, sometimes, if it be not too savage. Less of this contending spirit would make your character more sweet, though, perhaps less forcible and energetic.

*Large 4th.* — You have much resolution and energy ; you seldom spare yourself, but take hold of the hardest end of the work, and keep about, often when you should be at rest. You will die in the harness.

*Large 5th.* — You are very energetic, vehement, violent, and impetuous. What you do you do with all your might, driving furiously. Tempestuous.

You should cultivate moderateness, softness, mildness, gentility, self-subjection, and calmness.

*Large 6th.* — You are too quick tempered, high-strung, irritable, peevish, fretful, crabbed, cross, contrary; are apt to get into broils, difficulties, quarrels, of your own making.

You should sleep much, use a cooling, sedative diet, bathe often in moderately cold water, avoid nerve irritants, as tea, tobacco, stimulants, etc., also much excitement; aim to keep the nervous system in good tone, and then to harmonize more with others, to complain and chafe less, and in short, to control your temper, lest it make yourself and others unhappy.

**VERY LARGE.** — You are decidedly too contentious, too much disposed to oppose, to do battle with every body and every principle; you swim against every current; your hand is against every one; entirely too contrary, too combative. This is a great defect of your character that you should overcome, lest it lead you into many difficulties, and those with whom you associate, as well as yourself, into misery.

## DESTRUCTIVENESS.

**SMALL.** — Your temper, however hasty, is too light to effect much. There is too much of the rose-water in your nature. You shrink from inflicting pain,—from killing even when necessary; would not put foot upon a worm. You need more of the severe, savage, destructive, executive.

Should go gunning, witness butcherings, the infliction of pain, and learn to destroy, when necessary, what impedes your honest and legitimate progress, else you will never do much with your milk-and-water philosophy.

*Small 2d.* — You are remarkably free from all malignancy of disposition, from any malice, or hatred, towards others, though may show quite a deep aversion, to their actions and behavior. There are few that fear you.

**MODERATE.** — You do not like to inflict pain, but can do it when really necessary, though, in such cases, the greater pain is generally to yourself. You are not fierce, nor severe, but apt to threaten more than you execute. Your anger is not deep; it needs more of the forcible, destructive, executive.

You should learn to take hold of the world with an ungloved hand, to let the blows come heavy when they come, not light nor gingerly; should learn the fact that Nature is not chary of destroying,—of *destructing* as well as *constructing*,—of inflicting pain.

*Moderate 2d.* — You are not chicken-hearted about inflicting pain when necessary, but may seem indifferent, still you are incapable of a deep indignation or hate, or of inspiring dread or terror on the part of others.

*Moderate 3d.* — You shudder at sight or thought of bloodshed, or wounds, or lacerations. Should study practical anatomy, dissection, and seek to witness scenes of physical suffering, till you attain more indifference to such sights, more nerve.

*AVERAGE.* — When aroused you are tolerably energetic and forcible, but not at all cruel, nor harsh, nor severe. You can say a bitter sharp thing in the moment of anger, but you are likely soon to regret it, and either recall it or smooth it over, and soften its tone. You have but little of the malignant or vindictive in your soul, indeed, hardly enough to be executive. You rarely inspire the sentiment of dread on the part of others; would govern or influence more through other motives than through fear.

*Average 2d.* — You show a good deal of mental severity, in criticising and condemning what you conceive to be wrong; are not wanting in terms of denunciation and invective, but you would shrink from inflicting physical pain, except when really necessary; are not at all cruel, nor harsh-handed, nor hard-hearted. You have little hate for others, however much for what you deem wrong principles.

*Average 3d.* — You show a good deal of nerve in witnessing pain, or in bearing it yourself, and if trained to dentistry, or surgery, would learn to inflict it, for the sake of relieving further pain, but you could never carry a harsh hand, nor be destructive nor violent, indeed hardly enough so to be forcible and executive in business.

*Average 4th.* — You are not severe nor harsh in inflicting pain, even in anger, but rather wanting in bitterness and depth of indignation; but you are sometimes sullen, sulky, and perhaps a little morose; disposed to pout when displeased, yet not at all to be feared even in that.

*FULL.* — When aroused, you are quite severe, — bitter and forcible in anger, but by no means cruel nor savage. You are disposed to mental severity, to bitter words rather than to physical destruction or to the infliction of bodily pain; will sting more by the word than by the blow, but not too much by either, and not apt to resort to the physical but as the last emergency. Well in this.

*Full 2d.* — In some things you are quite tender-hearted, overcome at the sight of blood, even the blood of a chicken, but in censure and criticism you are not sparing of the feelings of others, but are bitter and keen. You make the soul more than the body sore.



*Full 3d.*— You are severe enough, and, when angry, are forcible and destructive. You can inflict pain, physical or mental, without much compunction, yet are not habitually cruel, but practical and executive, with little sentiment. When you strike, the blows come hard and heavy, — quite enough so, and the greater safety is in not striking at all.

*Full 4th.*— You are not very severe, at least not uncommonly so; not very harsh nor malignant, nor savage at all; but when angry you are rather morose, sour, sullen, sulky, and forbidding; more disagreeable and difficult to get along with in your anger than those who are more violent and then done with it. Avoid pouting.

*Full 5th.*— You are not easily stirred, provoked to anger, but when once aroused, you are slow to get over it. You may forgive, but you can hardly forget an insult; still, you are not much disposed to revenge, but to avoid the one who wronged you. With you broken friendship cannot well be repaired.

**LARGE.**— When angry you are very severe, bitter, cutting, and forcible, not at all gingerly nor light. You dip the dart in poison before you shoot it. Those who provoke your ire will have occasion to remember long the bitterness of your speech. You have a taunting, cutting, and, perhaps, sarcastic way of answering what displeases you. There is too much hatred in your anger. You are too unsparing, too merciless, when aroused, but are less disposed to resort to physical violence or force, than to bitterness of words.

You should restrain destructiveness, and be more mild, and soft, and tender; not allow yourself to speak bitter words, nor to condemn, nor taunt, nor cut, but be gentle and sparing in all things, and towards all.

*Large 2d.*— You are very energetic, forcible, and rough-handed in driving your way through life. When angry you are terribly in earnest, no sham about it. You are disposed to destroy what impedes your progress, or thwarts your plans. You have little scruple or hesitancy in resorting to physical force, and when you strike, you strike hard; should cultivate the soft, mild, gentle, and tender.

When done with any article, you delight in destroying it; so you burn old, useless letters and papers, smash, or cut up old trunks or boxes; you wear and tear your garments quickly, and in short take pleasure in destroying.

*Large 3d.*— You are sharp, pungent, peppery, keen, stinging, when angry. You cut with a trenchant blade, yet you are rarely cruel or malignant, but might better be more gentle and tender.

You are cynical, sharp, sour, snappish, disposed to sneer at what you dislike, and to dislike more than you like in the world; to find fault, and make others unhappy. You need sweetening.

*Large 4th.*— You are sullen, and envious, and unhappy; have probably been placed in circumstances in which you found it necessary to smother

your sorrows and injuries, in your own soul, and so harassed yourself by brooding over them. Have made yourself miserable by envying the prosperity of others, and have often wished them misfortune when you would hardly inflict the injury yourself. Better get out of such moods and unhappy surroundings; forget yourself, and expend your energies upon your work.

You are sullen, morose, envious, gloomy, sour, and dark-spirited. You look upon the worst side of things; are condemnatory in what you say of others. You see the faults and wrongs, rather than the beauties and virtues of life. Cultivate a loving, not a hating disposition.

*Large 5th.*—Yours is a stern, severe, exacting nature. Your friends stand in a kind of dread of you, and if you have a family, they live in fear of your words and ways, though they may love you much. Should cultivate a soft, tender, fond, playful spirit.

Once really angry, you are very slow to get over it; unforgiving and unforgetting of an insult. You will remember an injury always, and be apt to avenge it sooner or later. To you, revenge is sweet. Too much hate when it is stirred. Love is sweeter than hate.—Christian love.

*Large 6th.*—You have a very fierce temper. You are too bitter, malignant, vindictive, when angry,—too unforgiving, too merciless. You take delight in squeezing, pinching, pressing, and perhaps, in biting, in torturing. You tread on the heel, and are forcible and executive. You like to destroy what impedes your progress, and you strike heavy and hard blows when you strike. You could witness the infliction of pain, as the extraction of a tooth, amputation of a limb, even with pleasure.

You delight in death-scenes, and probably, in killing the animals, and if provoked, could kill men. Your anger gives great tone to the muscles, clenches the fist, closes the teeth, scowls the brow, and in short, wakes up the savage in you. You should keep the temper under, lest it lead you into trouble; cultivate the mild and forgiving; avoid carnivorous diet, scenes of bloodshed, butchering, even of the animals. Learn to love mercy.

**VERY LARGE.**—You take a singular delight in cruelty, in paining, destroying, killing, perhaps in murder, havoc, war. You are possessed of a demon temper, an overpowering cruelty of disposition, bordering on mania; a propensity to murder, that you can hardly resist, unless under the influence of a strong will, and even then, you are not a safe member of society.

## ALIMENTIVENESS.

**SMALL.**—You are dainty, light, and fastidious in appetite. You do not highly relish food, hardly enough to take sufficient for healthy nutriment.

*Small 2d* — Yours is a capricious appetite. You sometimes enjoy your food highly, and for a while eat quite heartily, and then you lose your relish for it, so that you do not generally eat as much as is necessary to properly nourish the system.

**MODERATE.** — You are rather dainty in appetite; you do not eat heartily, nor with much relish. If your food be prepared just to suit your taste, you will enjoy it, but not otherwise, for you are rather particular. A little thing would destroy your relish for your dinner; you do not value it highly, and will sometimes needlessly omit it, and often, when the meal is done, you can hardly tell what or how much you have eaten.

You must not make too much merit of eating lightly, but cultivate appetite, and learn to enjoy food as one of the great comforts and material blessings of life. Should not, for trifling cause, omit a meal, nor indeed for any cause that you can well avoid, nor should you pride yourself on being a small eater. You need the nourishment of a generous and hearty diet.

*Moderate 2d.* — You are rather nice and dainty in appetite, but what you do like, you enjoy very highly, though are not hearty. If your food be cooked just to suit you, and be the right kind, you may do the table justice, otherwise you live lightly, and on little.

*Moderate 3d.* — Your taste in the way of food is fastidious, over-nice, particular, and perhaps a little squeamish. It is difficult to please you, though you may think not, and your digestion is not the best, for the stomach has not enough to do to keep it in healthy tone,—in regular exercise.

**AVERAGE.** — You do not sacrifice much to the indulgence of your appetite, though it is true you enjoy your food generally, and that is saying about all, for you are not very hearty,—no gourmand. More appetite would be well, as it would impart more pleasure, besides nourishing the system better, and thus secure a warmer physical life.

*Average 2d* — You are rather indifferent as to your food, still you eat heartily when it is in your way, and convenient, asking few questions, and taking little trouble about it, and easily satisfied; and when it is done, you soon forget it.

*Average 3d.* Your appetite is usually fair, but not hearty, and a little trouble or excitement of the mind destroys it for the time being. Hearing bad news, suddenly provoked anger, or melancholy, or any other disagreeable emotion, spoils your relish for your food which before it might have been good. Your appetite is greatly under the influence of your mind, which is likely, also, to impair your digestion, giving you a dyspeptic tone.

*Average 4th.* — Your appetite is only fair, rarely hearty, and yet when all things are favorable, you enjoy the good things of the table highly, but a trifle out of place would spoil it all. If anything about your food is un-

cleanly in the least, or untidy, it destroys your relish for it. To find a hair in a dish at dinner, or to know that the meal was prepared by a slatternly cook, would so disgust you that you could not eat it, though really hungry. A little over-nice in such matters.

Your appetite is liable to take on a morbid tone, a desire, perhaps, for starch, or chalk, or slate, or cloves, or some other out of the way and indigestible thing. Should not indulge it, but should eat heartily of plain food, and by all means avoid nibbling between meals.

*FULL.* — Your appetite for food is good, but not too hearty. You enjoy the table gratifications highly, but can control yourself in that enjoyment. You are somewhat particular in your selection of food, but not too much so to secure good health.

*Full 2d.* — Yours is a hearty appetite for plain, substantial food. You like to live well, but are none too nice, nor too delicate in your tastes, but enjoy a good relish for strong food, leaning, perhaps, to a desire for stimulants of some kind, a tendency against which you would do well to guard.

*Full 3d.* — You are fond of the good things of the table, though not a hearty eater. A little of what suits you is more to you than much of the plainer food. You are somewhat epicurean in taste, and a good judge of what is pleasing to the palate. You fully appreciate the gastronomic enjoyments.

You have the first element requisite for a good cook, a nice taste in matters of the table.

*Full 4th* — You are probably fond of dainties, of sweetmeats, bon-bons, pies, pastries, preserves, rather than of plainer food, but not a hearty eater.

Your digestion is not good, and it affects, to a degree impairs, your appetite. Should by all means avoid eating between meals, nibbling or chewing, but let the stomach rest when not properly and healthily engaged, and, when you eat, eat heartily, if only one meal a day, but of plain, not greasy nor indigestible food, as compounds, sausages, mince pies, pastries, nuts, candies, &c. After eating, should rest, avoiding all effort of body or mind for some ten or fifteen minutes at least; a short sleep would be well.

*Full 5th.* — You are fond of highly-seasoned food, stimulants, etc. You have probably a craving for what is not beneficial in diet, — something of a morbid taste. You eat and drink too well, rather than too much, of the wrong kind, and not carefully selected. Avoid rich pastry, mince pies, sausages, pork, grease, coffee, tea, tobacco, liquor, opium, and everything detrimental to health. Learn to live correctly, and restore the appetite to a natural tone.



**LARGE.** — Yours is a hearty appetite, almost too much so. You set a high value upon the good things of the table; most fully appreciate a good dinner. When you find what you like, you are apt to eat and drink, perhaps, more than is well. Your appetite tempts you into indulgences that are not entirely and always harmless, but your tastes are not gross nor coarse. Often a good dinner has power to soothe a ruffled temper with you, and make life appear more promising. You would do well to watch the appetite, and be temperate and abstemious in its indulgence, and not give way for the sake of entertaining friends at feasts and banquets. Avoid all such, or control yourself in the enjoyment of them.

If you can have what suits your taste, you eat very heartily, and enjoy it very highly, but if not, you eat but little, and with little enjoyment. You feel disappointed, disturbed, and soured by a poor meal.

*Large 2d.* — Yours is a very hearty appetite; fond of rich diet, and plenty of it. You take much comfort in table enjoyments, and incline somewhat to stimulants, and perhaps highly-seasoned food. "Look not upon the wine," etc. You should be careful to avoid not only intoxicating liquors, but rich, greasy food, coffee, tea, tobacco, etc., for these, no doubt, inflame the desire for strong drinks, which soon hurries one, with an appetite like yours, on to ruin. It will be well for you to always leave the table with a portion of the appetite in reserve.

*Large 3d.* — Your appetite is much better than your digestion. You can eat heartily, but cannot well digest your food. You are inclining to the dyspeptic.

You should eat slowly, drink nothing while you eat, avoid warm drinks always, especially tea, coffee, and chocolate, also greasy and other indigestible articles of food, and above all sleep or rest a short time after every hearty meal, and you will improve the digestive tone very much.

*Large 4th.* — You eat too fast rather than too much, and you hurry to your business or pleasures too soon after eating, and thus lose a great deal of gustatory enjoyment, besides impairing the digestion, if you have not already done it. You should take time to eat, and a short time or repose after eating, or you will some day suffer for neglecting to do so.

*Large 5th.* — Your appetite is so deranged by a bad digestion, by dyspepsia,—so abnormal, that it is difficult to tell what or how much you relish or what you can eat without harm.

*Large 6th* — You eat and drink too much for your own good; are something of a gourmand, or, perhaps, rather an inebriate. It is very hard for you to be temperate. You are likely to be the victim of an appetite, that you cannot easily, perhaps possibly, control. There is danger that you may end your days in sorrow from this cause.

**VERY LARGE.** — Your appetite is well-nigh, or quite, uncontrollable. You live to eat and drink. You are a gourmand, an epicure, a Bacchus, or a Silenus. Visions of fat things, of fishes and fleshs, and strong drinks, fill your imagination, until they have ripened you into a mere animal. You should starve down for a while, thin out, and in every way restrain this enormous appetite.

## ACQUISITIVENESS.

**SMALL.** — You have but very little desire to acquire property, and if your needs be supplied you will never trouble yourself to attain wealth. You are a poor financier; shiftless and prodigal with money. You should choose in life an economical companion, and trust that companion with the direction of business affairs, — the management of the finances, and then cultivate a disposition to acquire and to save property.

*Small 2d.* — You are very generous and open-handed, caring little for money or other possessions, but sharing freely with others in what you have.

**MODERATE.** — You are not very saving nor prudent in financial matters, but disposed to be liberal in spending, generous, and at times prodigal.

You should study economy, as one of the chief lessons of life, and learn to make and save money and property till you enjoy a competence of your own securing. You should have for the companion of life an economical, business-minded person, to whom you should trust the guidance of financial affairs or at least take counsel in regard to them: should make it a point of obligation to lay up a certain amount every week or every day until it attain a predetermined sum, of which you should use only the interest, having carefully invested the principal, till you attain a fair degree of Acquisitiveness.

*Moderate 2d.* — You have rather an indefinite idea of the right of possession; generous, and careless of money yourself, you think others ought to be so too, and hence are inclined to borrow of your friends and then spend freely, and perhaps be hardly able to pay when required. Not provident nor frugal, but rather shiftless and thriftless; should study Poor Richard's sayings.

*Moderate 3d.* — You probably get money easily, and spend it liberally and freely, almost too freely, for you are not very careful of it, not close; should aim to save rather than to make.

**AVERAGE.** You take some pains to acquire property, but you are not very eager about it. If you were sure of a sufficiency for the needs of life, you would not trouble yourself to attain much more. You are not close nor stingy of money, indeed, hardly as much so as is well to be.

*Average 2d.* You do not care much for money for its own sake, not as much as you seem to; still, you have a good deal of forecast and sense of security against future need. You are fond of business, and are a very good financier.

*Average 3d.* — You take but little trouble about money matters when you can avoid it ; not that you are indifferent to property or possession, but other pursuits engage your attention instead, so you leave the acquisition of wealth to those who love it better. Are not close in bargaining, indeed, hardly as close as is desirable for symmetry of character, yet are not prodigal.

*Average 4th.* — In bargaining, you aim to do the large and generous, disdaining to beat down in price ; you spurn what you conceive to be a little thing in trade, yet you do not hesitate to be under obligations to your friends for means to do this, for you are not a very successful financier. It is probably quite as easy to be liberal in spending, as successful in acquiring.

*FULL.* — Your desire to acquire and save property is quite strong, but not too much so. You are economical, frugal, saving, when occasion requires, but not close nor penurious. You can make, but can also spend. You appreciate the value of property, but are not too avaricious in acquiring it ; have very fair business ability.

*Full 2d.* — You appreciate property, and entertain due respect for those who possess it, but you are not much disposed to put forth great effort to acquire it, though you are generally frugal, saving, and economical, but not remarkably so. You love money well enough, but are not at all avaricious nor parsimonious.

*Full 3d.* — You are rather close in small matters, but sometimes quite liberal in large ones, or at least, seemingly indifferent. In trade, you notice trifles, and would be almost as much irritated at being wronged out of a penny as out of a pound : are likely to attend to the details and retails of business rather than to the larger general principles ; in danger of wasting your energies on trifles.

In trading and the business affairs of every day, you are quite close, careful, and particular, but towards those whom you love you are generous ; and towards the poor and needy, you are rather kind, free, and open-handed.

*Full 4th.* — You are more apt at making than saving money. You can acquire, but you can also spend, and probably the end will be, having spent as much as made, yet you tax yourself much to get that which, when obtained, you hold lightly. Should struggle less to make, and more to save ; learn economy.

*Full 5th.* — You have a strong desire to make money, and perhaps to save it, yet will often spend thoughtlessly, and then be none too upright in getting. You are sometimes, probably, roguish in acquiring, but after all, not successful in keeping. If you do not watch carefully, you will find yourself getting property occasionally in a way that will not do to tell of, and in a like way, spending it again.

**LARGE.** — You are eager and anxious to acquire property, and to wield a money influence, hastening to be rich. You are industrious, frugal, and economical, and probably rather close in your dealings, disposed to make good bargains, to be saving, and sometimes slightly parsimonious, though you may at times spend pretty largely, and be enterprising and liberal, but the main tendency of your mind is to get.

You will probably be wealthy some day, if you are not now, for you have the first element requisite to money-making and very good general financiering ability.

*Large 2d.* — You are disposed to devote too much to the making of money; are rather close, avaricious, parsimonious. You entertain great respect for wealth and wealthy people, and you are ambitious to secure such respect for yourself. This passion grows on you, and there is danger that you will become at last its slave, fretted and worn with the struggle for gain.

You should aim to restrain this desire for wealth, and not allow the making of money and property to engage too much of your attention, but find time to study, and think, and enjoy; in short, to live, for it is not living to be always toiling for money that one must leave at last; there are other higher, nobler duties and pleasures in this world. Should learn to spend and give, as well as make. Rest occasionally for a season from labor and business pursuits, and study the poetry and philosophy of life, and you will be happier than in merely acquiring wealth.

*Large 3d.* — In trade and general business, you show a generosity and liberality in small matters, but in large affairs you are close and careful enough. You can afford to be prodigal of the penny, for you are prudent of the pound, and sometimes more than prudent.

*Large 4th.* — Your desire to acquire property is very strong, so much so as to prompt you to great exertion, but you are likely to spend very liberally. Will be enterprising, energetic, but will live through much, and hardly save the cream of the cup. You will probably make and spend more than one fortune in your life.

You are ambitious to live in good style, and hence will spend money quite freely, though you value it very highly, and will put forth great effort to attain it. May not work for it in the ordinary acceptation of that term, but you will scheme, and plan, and manage in some way to get it, and will no doubt get much of it, for you have good financiering talent, but will spend much too.

*Large 5th.* — You are very fond of money, selfish, and contracted. Your very avarice is in the way of your business success; are often "penny wise," and it prevents your doing as much as you would if you were more liberal.



*Large 6th.* — You are close and avaricious in money matters ; almost too close to be strictly upright. You make some hard bargains, or are at least disposed to , are very anxious to be rich, have a great admiration of wealth and wealthy people, wealthy relatives ; are apt to do some mean things to attain wealth, and some things, perhaps, not over honest ; rather close-fisted and selfish ; should cultivate generosity, liberality, magnanimity.

*VERY LARGE.* — Your desire for gain is morbid, amounting to insanity. You worship gold. Your soul is close and hard to a more than ordinary degree. Your avarice makes your existence pitiable, for however much you have, you are poor in your desire for more. You are miserly, stingy.

### SECRETIVENESS.

*SMALL.* — You are too frank, free, open-hearted, transparent. You “hang your heart on your arm for daws to peck at.” You may, possibly, keep a secret for another, but you have very few to keep for yourself. When excited, you talk, or laugh aloud, and in every way, let your emotions be seen on the surface ; are noisy ; when you whisper, may be heard across the room. It is very difficult for you to hide your feelings, yet you should study earnestly and diligently to do so.

*Small 2d.* — You are very innocent, open-hearted, and sincere ; free from guile, and craft, and deceit, and cunning.

*MODERATE.* — You are very frank, free, open-hearted, and candid in the expression of your sentiments, in your manners and habits ; almost transparent ; your emotions are easily read ; you conceal but little,—have but few secrets of your own, though may-keep inviolate those of others when mentioned to you as secrets ; but if not so defined, you are apt to speak them out also. You speak loud and free, and despise a hypocrite, because the very opposite of your own character ; are rather noisy and boisterous when excited. Your plans will be anticipated, and your actions known,—so much so, as at times to cause you loss.

You should learn to conceal where concealment is well,—“to lie low and keep dark,” “to honor, once more, the kingdom of silence.” Should make it a point to keep some things secret, even though they may be unworthy of it ; should train yourself to say nothing—even when excited—about certain important incidents with which you are familiar, and should study reserve, until at last you will be able to keep control of your expressions, and even take pleasure in keeping your own counsels ; should in society, and especially when warm and eager in discourse, try to speak low, not loudly nor boisterously. Hush !

*Moderate 2d.* — You sometimes keep a secret from fear of the consequences of revealing it, but seldom from a secretive propensity, for you are disposed to pursue an open, direct course, and to speak out frankly and freely of whatever you think, and where you deem no evil consequence likely to follow; you are almost too outspoken, frank, and free.

*Moderate 3d.* — You are candid, often to bluntness. You cannot carry out a scheme of deception if you try. You are not however particularly scrupulous to always say just the truth; are liable to speak hastily, without sufficient regard to where you will come out. Cultivate prudence in your expressions.

*Average.* — You are rather frank, outspoken, and sincere. True, you can keep a secret when you wish, but you do not often wish to do it, at least for yourself, for your nature is open, and free.

*Average 2d.* — You are rather innocent and sincere in your manners, and ways of thought and expression, — rather outspoken and frank, not disguised, deceptive, nor hypocritical, though when you deem it necessary to keep a secret, you probably can do it very well, but you do not often deem it necessary.

*Average 3d.* — You are rather plain and blunt in your ways and words, not disposed to hide your feelings or opinions, nor to smooth nor polish what you have to say, but you speak right out, with little varnish of expression. More policy and cunning would make you more successful in the world.

*Average 4th.* — You are usually rather candid, and frank, though you sometimes assume, — put on ways and manners foreign to your nature, — make pretences, — but when you do this, you do it in such a way, that it is not difficult to see through the covering, for you always leave some part exposed.

*Full.* — You can keep a secret for yourself or others; can conceal your emotions, command your countenance when you think necessary, and keep your own counsels, yet you are not hypocritical, dark, nor cunning. Symmetrically and well-developed in secretiveness.

*Full 2d.* — In your cooler, calmer moments, you keep your secrets very well, but when you get excited, you are apt to let your thoughts flush on the surface, come to light, and betray yourself or others, and afterwards regret it.

*Full 3d.* — You have not many secrets of your own, but you can keep very well those confided to you by another. In regard to your own doings, sayings, and befallings, you are very candid and open, apparently not caring to keep them hid yourself, nor to have others keep them for you; not cunning.

*Full 4th.* — You keep your own secrets very well, and have many thoughts that seldom come to the surface, and that few even of your best friends ever know of; but the secrets confided to you by others, you do not always keep, indeed, not always your own.

*Full 5th.* — You can keep your own secrets very well, and control the expressions of your feelings when you wish, and will even go so far, sometimes, as to equivocate and to prevaricate and misrepresent where there is little cause; yet are not reserved, but cunning:

*LARGE.* — You are secretive, non-committal, as to your plans, purposes, happenings, &c. Your best friends do not fully understand you, and you desire that they shall not. If asked a question of importance, you answer evasively or vaguely, or in ambiguous terms, so as not to be understood if not to be misunderstood, yet you do not wish to equivocate or misrepresent, but to be unread,—to keep your thoughts, feelings, and knowings, to yourself.

You should cultivate frankness, openness, and sincerity of expression. Learn to speak right out as freely as you can, and trust the consequences,—you will be loved better. People fear to love and trust secretive souls. Make it a point to speak about what interests you, and to tell out your opinions, plans, purposes, &c., openly and undisguisedly; you will gain by it.

*Large 2d.* — You are quite reserved, non-committal, self-possessed, and, as some would say, dignified in character. It is not easy to approach you, to be familiar with you; you keep others at a distance by your reserve. You keep your own counsels,—“give your thoughts no tongue.”

You rarely speak very loudly, or laugh out freely, or in any way be noisy, but are disposed to be rather under-toned, self-subdued, and self-controlled; to tread lightly, and step as if with a muffled foot; to take others by surprise, but not often appear surprised yourself.

*Large 3d.* — You are usually very non-committal and secretive as to your sentiments, feelings, experiences, and what befell you, &c., but sometimes the guard slumbers, and these prisoners of the soul come out so many and so fast and freely as to startle your more prudent friends, for though non-committal even to cunning generally, you are sometimes very imprudent.

You pretend to be very candid and open, assuming great sincerity and innocence, but you do it to be the better able to conceal your real plans and purposes. You are desirous of not being understood; are somewhat deceptive, yet sometimes quite confiding, especially so to those you love or deem that you can trust.

*Large 4th.* — You are sly, demure, quiet, under the surface, not easily read nor understood even by your most intimate friends. Your secrets lie deep in the soul, and probably some of them will never come to light in this world, though you may confide much to one that you love.

You are rather stealthy, cunning, shy, hidden; not obtrusive nor noisy.

*Large 5th.* — In speaking and writing, you often use ambiguous terms, dealing in *double entendres* and innuendoes, insinuating rather than saying what you mean. You like to develop your plans and attain your

objects secretly and by a kind of stratagem, rather than openly, feeling your way cunningly and in a round-about manner, seldom coming directly to the point. You delight in ruses, in little tricks, and when detected you feign innocence and surprise so well as to succeed in baffling those who suspect you as to your real intents.

You have good control of the countenance, of the expressions of your features. Your face seldom betrays your emotions, but tends rather to mislead the one who tries to read it.

*Large 6th.* — You are too secretive, reserved, sly, cunning, fox-like. It is hard to know you; you delight in concealing your feelings, purposes, plans, etc., from others, and in misleading those who seek to understand you. You will be thought hypocritical, and not without cause. You occasionally let out the secrets of others, that you may the better preserve your own from those who seek them. You sometimes equivocate and prevaricate.

You are very cunning, sly, deceitful, crafty, stealthy, treacherous. You have a strong propensity to misrepresent, mislead, to lie, probably to steal.

**VERY LARGE.** — You are excessively cunning, politic, sly, deceitful, hypocritical. You take a passionate delight in misleading those who seek to understand you. You could smile if your heart were breaking. Deceit is a passion with you.

## CAUTIOUSNESS.

**SMALL.** — You are very rash, careless, imprudent. You do not know what fear is. You can hardly pass to a middle age unmaimed, unless you become more prudent than you are now. You are constantly liable to accidents, dangers, misfortunes, that will be apt to shorten your days in the land, and all the result of your own heedlessness. From the same cause, you will be likely to fail in business. In short, your life will probably be a failure, and yet you are apt to say, "I don't care."

*Small 2d.* — You are very heedless, indifferent, negligent, improvident, apparently thoughtless, caring little how things go.

**MODERATE.** — You are rather careless and imprudent, apt to plunge in without thinking how you will get out; to undertake an enterprise without calculating the consequences, — yet may, at times, show a good deal of thoughtfulness and forecast, but not enough so to be generally safe. You will be liable to misfortunes in life, owing to your carelessness; will suffer from accidents that a fair degree of prudence would escape. You are apt to break, lose, or destroy what, if preserved, would be of use.

You should cultivate prudence, deliberateness; should wait and see what is best, and take care what you do. — You will find this a difficult trait to



cultivate, and will fail to see the need of it ; will be slow to learn how much you lose for want of it. Playing chess disciplines it, teaches one to move with care alike in the game of chess and in the game of life.

*Moderate 2d.* — You venture out too far in business schemes ; in good times will do much, but in financial revulsions will be likely to fall far, and to crush others in the fall. You are too venturesome, reckless, and what you probably call *enterprising*. Learn to “look before you leap.”

*Moderate 3d.* — You are careless, indifferent, unguarded, and unsuspecting of the motives of others ; but little disposed to provide against dangers, accidents, emergencies, or needs, and hence will be likely to suffer the want of many conveniences and comforts that a little more care would secure.

Yours is a careless, easy, heedless, thoughtless, improvident, slipshod soul.

*Average.* — You are only tolerably careful. In your calmer moods you are prudent, but in times of excitement rather rash and careless. You have no great sense of fear ; are not very careful to provide against danger, but will be apt to trust to luck, to chances. A little more care, anxiety, hesitancy, prudence, and forethought would be well.

*Average 2d.* — You are rather quick to decide, even in important matters, and your first thought is often your best. Are rather wanting in prudence and forecast ; almost too ready, and when excited a little rash ; apt to shoot before the gun is really loaded, and hence to sometimes miss the mark and do yourself harm. You trust to luck almost as much as to preparation. Will be likely to do and undo a good deal in life.

*Average 3d.* — You are not *positively* careful, indeed you have but little real forecast, still, you will not be betrayed into any very serious mistakes in life. You will be likely to keep near shore, are quite easy, satisfied, and indifferent as to the future. You are wanting in earnestness and anxiety, will probably enjoy yourself very well, but will accomplish but little in life.

*Average 4th.* — You are brave, fearless, and intrepid, in the hour of danger, and of excitement. You have little of the cowardly or shrinking, come what come may ; are sometimes rather rash and headstrong, not fearing the consequences. More of the hold-back would be better.

*Full.* — You are generally careful, prudent, and deliberate, but none too much so ; are somewhat watchful and suspicious of men’s motives, but no more so than is warrantable ; are generally judiciously cautious, and nothing more. Sometimes you err from exercising too little prudence, and sometimes from too much ; but, all in all, you are happily balanced in this.

*Full 2d.* — You are decidedly in earnest about the affairs of life, indulging in a good many fears as to the consequences of your actions, or of the actions of those who are dear to you ; still, you are not disposed to hesitate or doubt greatly, not very timid, nor unduly apprehensive of dangers.

*Full 3d.* — You are cautious and careful, but you have so much to impel you on, so much steam energy, that you need all your prudence to keep you from extremes, from going too fast and far. You are thought to be less cautious than you really are, and all things considered you are certainly not a bit too much so.

*Full 4th.* — You are generally rather prudent and careful, but not timid nor cowardly. You look out for consequences, and take all of ordinary and proper care, but you seldom wear or fret yourself about results, anticipating dangers, or borrowing troubles at all. You suspect the motives of others, when you have occasion, but rarely when you have not; prudent, but not over-anxious or jealous.

*Full 5th.* — At times you are very cautious, at other times reckless and rash; generally watchful and suspicious, but not always prudent.

You are more prudent in deeds than words. You sometimes say "I'll guarantee," or "I'll warrant," or "I'll bet," or "I'll risk it," or something of the kind, when if taken at your offer you would hesitate before doing it, or not do it at all.

**LARGE.** — You are careful, cautious, watchful, anxious, apprehensive of dangers, always on the lookout, not easily nor often caught napping, still, not really cowardly, but you have more caution than is well to have.

You should restrain your caution. Aim to be more indifferent, and not trouble yourself so much about matters, but remember there is not really as much danger of disaster as your imagination paints, and that in the long, long course of time, all will be well, whether you fret and annoy yourself about it or not. Appeal to philosophy, and not to fear. Decide quickly, and then drive ahead without fear or trembling.

*Large 2d.* — You miss many of the best opportunities of life, by waiting to see how things may turn, and by not risking enough; too timid in your undertakings. There are too many *ifs, unlessees, excepts, perhapses, &c.*, in your speech. You are too anxious to avoid giving wrong impressions, and hence are guarded in what you say, and in your behavior, and very earnest. You say I "doubt it," or "I fear," or "I guess so," or "I fancy," or "I presume," or "I don't know," or "may be," for yes or no, which you fear to say right out, and you are apt to advise others to "take care," and to "look out," — the language of your doubts and fears. Yet for all this you may be brave in times of excitement or need.

In large companies, or among strangers, and especially in the presence of those you are accustomed to respect or revere, you feel a sense of embarrassment, a trembling anxiety lest you may not do or say what is best, — a kind of bashfulness.

*Large 3d.* — You are cautious, careful, watchful, even cowardly. You are too timid, hesitating, and uneasy; too apt to “take care.” Your life is full of cares, and consequently troubles, mainly of your own making. You are always looking out for the future, taking care of the pieces, providing for a wet day. Even your religion, whatever it may be, is governed by your fears, — ever active fears. Your soul is “horror-haunted.” You fear to trust others, however faithful, and want to see for yourself how every thing is done; hence you are likely to become a slave to your anxieties.

You should take counsel of your hopes, not of your fears; should remember that everything does not depend upon you, but that the world prospered very well before you came into it, and will continue to prosper, no doubt, after you leave it. Cultivate indifference, carelessness.

*Large 4th.* — You are too apprehensive of dangers, fearing and expecting the worst. If ill, you fear that you are more so than you really are; if severely so, you think that it is fatal, and that awful consequences impend. If a member of your family be absent and return not at the appointed time, you imagine that something has happened, and you become uneasy and impatient to know what it may be. You magnify the dangers and terrors of life, borrowing troubles that you never repay. Should subdue this tyrant of the soul if you can, banish the ghost with his whisperings of woe.

Your fears are very active. You are nervously apprehensive of dangers, often where none exist; easily startled, frightened, alarmed, terrified; are timid, too cautious, fearful of dark or lonely places. You suffer much from all this, — ought to overcome it.

*Large 5th.* — You are very prudent, long-headed, sharp, shrewd, cunning; not easily caught, but wide awake and provident against dangers and accidents; still doubting, hesitating, fearing, and watching.

You are very careful, cautious, anxious, watchful, doubting, fearing, too much so for your soul’s peace. You are apt to procrastinate, hesitating and fearing to decide, until the last moment, and often till a moment too late, aiming too zealously, even in trifles, to be on the safe side. You often suffer from a vague fear that something is going wrong, and that it ought to be attended to. This fear wears you.

*Large 6th.* — You hesitate long before deciding on any important matter, and sometimes even on the unimportant. You want decision of character. You often say, “I wish I knew what was best to do,” or, “I would give the world to know,” in an affair that would not be worth half the world at most. Will waste much of your life in making up your mind about trifles as to what to do, and often by the time you conclude, it will be too late to do it well. Your aftersight is much better than your foresight.

You anticipate, and when anything of evil happens, you are in the habit of saying, or thinking, "It is just as I expected," or, "I knew it would be so," or, "I told you so," or to similar effect; but when all goes well, you have not this comfort.

**VERY LARGE.** — Your life must be miserable from your excessive fears. It would not be difficult to frighten you to insanity. You are too intensely cowardly. If religious, your faith will be one of awe and terror; the horrors of hell; the awful solemnity of death and judgment; doubting, despairing; a slave to the dark demon, Fear. Afraid of everything. You should be under the guardianship and encouraging influence of a more symmetrical mind. In religion, in all things, remember your fears are unwarranted, and so learn to banish or control them.

### APPROBATIVENESS.

**SMALL.** — You do not care what others think of you. You are very indifferent to praise or blame; not ambitious to win renown, fame, or applause; not courteous nor pleasing in manner, but unpolished and indifferent. A peculiar character.

*Small 2d.* — You are very abrupt and plain-spoken. There is little of the polished in your character, nor do you trouble yourself to attain it, nor fame nor distinction. Not mannerly, you say simply *yes* or *no*, bluffly and with few blandishments, caring little what is thought of you.

**MODERATE.** — You are rather independent and indifferent to the opinion of others, to approval or to censure; you do not court favor nor stoop to win applause. You are somewhat stiff and abrupt, not polite, not courteous, but plain and unvarnished. You are not at all given to flattering others, to passing compliments, nor do you favor the "mutual admiration societies," but very often you incur censure, and willingly, because you do not fear it much; neither do you appreciate a compliment, nor the finer and more winning graces of good society.

You should cultivate ambition, love of fame, of approval; should aim to be polite, to attain the blandishments of good society, a social polish. Try to make a good impression wherever you go. You will succeed better in life if you do.

*Moderate 2d.* — You are not very ambitious to attain fame or renown in the world, though quite sensitive as to what is thought or said of you by your neighbors and friends; ambitious to make a good impression at home, but indifferent about making great display abroad. Modest in your aspirations.



*Moderate 3d.* — You are endowed with a good deal of moral courage. If you had need of doing it, you would not hesitate to carry a package through a crowded street, nor to go into society dressed in very plain clothes, nor to reprove a friend for a fault, nor, in short, to do what requires some real independence at least.

You are not very polished in speech, but apt to say *yes* or *no* bluntly, not prone to the little courtesies and civilities of society, to the *sir* and *ma'am*, and “*I beg pardon,*” and “*if you please,*” &c.; not over-mannerly.

*Average.* — You are somewhat, but not very sensitive to praise. The desire to be noticed is not the ruling one of your life. You would like well enough to be renowned, distinguished in the world, but you are not willing to sacrifice greatly to become so. If fame would come to you by little wooing, you would win it, but you will not go far to seek it, nor are you over-sensitive about what is said of you. Rather plain in words and ways.

*Average 2d.* — You are not indifferent to praise, or blame, or reputation, or renown, but you are not one to seek or avoid any of these at much sacrifice of ease or comfort. You do not like to dress up very nicely, but prefer plain clothes and a plain style in everything, plain speech, plain behavior, and plain names; not over-genteel. A little more polish would be well.

*Average 3d.* — Although not much disposed to curry favor, or seek renown or win applause, you are very sensitive to blame or censure or condemnation, and the more public it may be, the more it would cut and sting your soul. If a companion blame or find fault with you, or rebuke you, for your errors, it will only discourage and irritate you, and make you unhappy, doing little good.

*Average 4th.* — You are quite independent-minded, and endowed with a good deal of moral courage and indifference to the mere approval or censure of those around you. You do and say very much what you please, and comparatively regardless of what others think of it.

You are not apt to follow fashions, nor to lead them either, nor to put on airs, nor make fine speeches, nor to be very polished in manners. Rather plain and direct in your speech.

*Full.* — You are sensitive to praise or blame; are courteous, affable, and ambitious to please, to appear to good advantage, but not more so than is well; neither too much nor too little, but happily balanced in this.

You aim to do what you well can, without too much sacrifice, to attain fame, distinction, for which you have due regard, though not adoration.

*Full 2d.* — You are endowed with a good deal of moral courage, and independence of thought and action; yet you are very ambitious to do much in life, to attain reputation, renown, fame, that will live after you.

*Full 3d.* — You are desirous of appearing well, of winning attention, of having a place among the worthy, but you do not struggle much to attain it; are rather easy, self-possessed, and commonplace in the matter.

*Full 4th.* — You do not struggle so much to win approval as notoriety. You would rather be famous for the bad, than not at all, — would rather attract the attention of, and be a hero among the unworthy, than be unfelt among the good; this may lead you to do wrong.

You sometimes brag of that of which you should not be proud.

*Full 5th.* — You are sensitive to praise, but probably more so to blame or neglect. You desire to be seen, felt, noticed in society. If at a gathering of friends or others, you receive but little attention, you become restive and unhappy; noticing yourself perhaps too much. Yet you are not unduly ambitious, but sensitive, and not very self-reliant; too easily cut and hurt by indifference on the part of those you love.

**LARGE.** — You are exquisitely sensitive to praise or blame, — too much so for peace of mind. You are too ambitious to make a name that will live after you, to attain fame, distinction in the world. This ambition will overtax you, and make the soul sensitive and sore, will add to its misery more perhaps than to its joy. You are too anxious to please others, to appear well, and make a good impression; too much influenced, perhaps, in what you do and say, by the consideration of what others will think of it to-day, or hereafter. You are polite and courteous, occasionally even against your convictions of what is best or right; you ask people sometimes to come and see you, when you do not wish them to come, — to stay when you do not wish them to stay, for fear of giving offence.

You should aim to be less sensitive to praise or blame, less ambitious of fame or distinction; should cultivate a philosophic, stoic indifference that cares little whether it win praise or blame, so long as the deed be well done. Remember the virtuous does not always meet with approval, nor the vicious with condemnation, and that to be good is far from being popular. And after all, what is fame, that one should suffer for it, and toil for it, or be unhappy without it? Should aim to attain rest, quiet self-satisfaction, the approval of yourself, rather than that of others.

*Large 2d.* — You are ambitious of show, display, respectability, titles, etc. You think too much of appearances, of what will be thought and said of you and yours, of making an impression, of being known for the time. You are aristocratic, exclusive, if your circumstances permit, — inclined to vanity, — a weakness that you should curb; are apt to talk of yourself and your perfections, of what you did, said, etc.; are thought somewhat proud and conceited by your friends.

You have a great desire to be complimented, noticed ; are somewhat affected, perhaps, and over-polite ; artificial. You should aim to be indifferent, simple, and natural, — childlike.

*Large 3d.* — You are rather wanting in moral courage. You are so sensitive to praise or blame, that you fear to incur the one, or lose the other. You shrink from speaking of people's faults in their presence. You are too anxious to avoid giving offence or disagreeable impressions by refusing others their askings ; by denying them even when you wish to, by saying no. What the Germans call a *Ja Herr*. This involves you in perplexities, foiling its own purpose, inducing others to deem you less sincere than you are, with your desire to please all, for all will not be pleased.

You shrink from what is not considered respectable, as carrying a package through the street, dressing out of style, or in very plain clothes, patronizing institutions of humble standing, dunning for trifles in money, indeed, from every thing that requires much moral courage.

*Large 4th.* — You are more than ordinarily sensitive to neglect, censure, or scorn. The least slight stings, irritates, mortifies you ; so of any failure or blunder in the presence of others. You often imagine yourself slighted or neglected where no such thing is intended. You are fearful of intruding, of being where not welcome, and piqued if overlooked. You are not to be easily adjusted to the moods of others.

You are envious of the praise and fame that others attain, rather jealous of the success and prosperity of those who pursue a similar calling to your own ; very sensitive as to rivalry in fame ; cannot bear to be surpassed, especially before the public.

*Large 5th.* — You are very sensitive, tender, delicate, and shy ; very easily wounded. A bitter word would sting you to the heart, but a word of worthy praise would soothe and bless you. You are timid and modest, and exceedingly anxious to avoid giving offence or pain to others ; to escape vulgar notoriety ; to win, in quiet and private, the approval of the worthy.

In society, especially in that of those you respect or reverence, you are naturally somewhat bashful from thinking too much of what you shall say and do, and how ; from too great a desire to make a good impression ; a bashfulness of pride of thinking too much about, if not of, yourself. You appear best when you make least effort to ; when you are natural, easy, indifferent.

*Large 6th.* — You are disposed, at times, to swell, swagger, and be rather pompous, — to put on airs, make large pretences, and assume great things ; to boast, to make yourself the hero of the tale, and to publish your own praises. Not very modest.

You assume an independent air, a carelessness of reputation, of what is thought of you, an indifference ; but this is only assumed, and as a means of attracting the greater attention.

**VERY LARGE.** — You are exceedingly sensitive to praise, ambitious of notoriety, distinction, respectability, fame, renown. Your life is artificial and affected. You should by all means cultivate the natural, simple, and childlike, and seek less for the world's praises, that are now so intensely delightful to your fevered soul. What signifies it in the end, whether it be praise or blame?

## SELF-ESTEEM.

**SMALL.** — You are very lowly, humble, and self-abased. You have but a poor opinion of your own ability and worth; are easily shamed and discouraged, — driven down to a low position.

*Small 2d.* — You are too modest and unassuming, too humble, too bashful in society, especially where there are many strangers. Would do more in life, if you had more pride and self faith.

**MODERATE.** — You are not proud, but rather humble and modest in your estimate of yourself; too lowly and self-distrustful. You need more self-confidence, self-reliance, self-faith, high-headed pride, brass and boldness in a dignified way, a more exalted opinion of your own merits, for you are really more worthy and able than you deem yourself.

You should cultivate pride, self-respect, dignity; should hold up your own head, remembering that if you do not, others will not do it for you, and that self-esteem is one of the first elements of success in life. Brass is as good as gold, if one will only have enough of it. You should mingle much with the world, and in the presence of others, forget not your own worth, nor allow them to depreciate it, and you will attain at last a self-possession that will add to your happiness and usefulness.

*Moderate 2d.* — You have not much faith in yourself, or what you can do or say. You are rather modest, bashful, and timid in society, not venturing out boldly at all. You should go much into company, and aim to take a leading part, and put yourself forward, but not too far, and not without proper study and preparation for the needs and usages of society, but with faith in yourself.

*Moderate 3d.* — You are rather modest in your opinion of yourself, but not very ambitious to attract attention, nor to make a wide mark in the world; hence will be apt to keep back, in the common-places of life, and to jog on in modest, and may be humble and unpretending pursuits, not aspiring to anything large, nor troubling yourself much with dreams of greatness.

You are in danger of letting yourself down to little things and low companions, and of stooping to that of which you will afterwards be ashamed.



**AVERAGE.** — You have not a great deal of self-confidence, but some pride, and self-respect; are not bold nor forward, nor presumptive at all. If you suffer failures in your plans or undertakings, your faith in yourself will fail you too, but if you succeed in these you will manifest no great deficiency of self-esteem.

*Average 2d.* You have not enough self-assurance; you shrink from responsibility; under the strong motive of moral or religious conviction, you may appear to possess much self-reliance and moral courage, but you feel many embarrassments of which the world knows little.

*Average 3d.* You have plainly not enough of calm, self-reliant pride, and self-assurance; you have doubtless felt this, and in your attempt to supply it artificially, you often overdo the matter, and make yourself anything else than agreeable.

Get, by patient industry, a full knowledge of your business, and a thorough culture of the mind, and the self-possession and self-respect born of these, and do not attempt to supply self-esteem by assumption and forwardness.

*Average 4th.* You are rather modest and unassuming, for one of your ability and worth, yet you are not really wanting in a delicate, sensitive pride, and a considerate self-respect. You might attain more of fame and influence, and a greater success, by being more forward and bold and self-assuming. You need brass as much as gold.

**FULL.** — You have much worthy pride, and self-respect, but no more than is desirable for a symmetrical character; are neither too proud nor too humble, but happily balanced.

You are not wanting in dignity, but are not endowed with it to a remarkable degree at all; rather self-possessed, not trifling, not stooping to little and unimportant things; still, you do not always keep up this dignity.

*Full 2d.* — You are more proud of your adjuncts than of yourself; that is, more proud of your position, or family, or business, or looks, or clothes, or money, or other possession, than of your ability or innate worth. Failing of these, your pride would trail in the dust, for you have not great faith in yourself.

You are at times quite scornful and disdainful towards others, disposed to turn up the lip at them and their claims, merely, perhaps, because their advantages are less than yours.

*Full 3d.* — You boast more of what you have done than of what you can do. You have not self-confidence enough to say you can do it, but rather to tell your experience with an eye to your worth. Self-distrust, and yet pride.

Although tolerably proud, you are not very dignified in deportment. You have hardly self-confidence, self-reliance enough to be dignified. You depend somewhat on the opinions that others entertain of you for those you entertain of yourself.

*Full 4th.* — Sometimes, in the flush and excitement of success, you are proud, high-headed, and self-confident ; can do so much, even more, than any of your acquaintances ; but, under the depressing influence of failures, you lose your self-faith, and become quite humble, modest, and lowly. Up and down by moods ; affected and ruled by circumstances.

*Full 5th.* — Once your pride and spirit were high, but now they are pretty well subdued, and humbled, and broken, by many cares, and disappointments, and failures, probably, and yet under the ashes of your hopes and plans that lie cold, and low, and white on the hearthstone, there still smoulders something of the old fire.

**LARGE.** — You are proud and self-reliant. You “call no man master.” You stoop to none, only in courtesy. You think almost too much of self, of what *you* can do and say ; are disposed to look down on others, and have a great desire to surpass in the race, to be first. You are somewhat self-confident, and perhaps a little dogmatic ; apt to carry the head high, and to aspire to large achievements. This pride will do much to keep you up in life, but there is danger that it will also make you selfish, and provoke much enmity toward you.

You are rather aristocratic, and patrician, and exclusive, not disposed to stoop to the common herd, the plebeian, but to carry a high head, and to disdain little things and low people ; easily kindled to scorn, and apt to turn up the lip in derision when excited towards those whose advantages may not be as favorable as your own.

*Large 2d.* — You are dignified, easy, self-possessed, and at home in your pride. There is nothing trifling nor small in your ways, but you feel that you are worthy of respect and regard, and you are easy in that feeling, whether you secure attention or not.

You are quite dignified, self-respectful, aiming at the large and worthy, not stooping to the low and trifling.

*Large 3d.* — You have a great desire to come out first and best, but would rather fail than be beholden to another for your success. You are disposed to monopolize and assume control.

You are hot-headed and high-headed, bold and self-confident, disposed to dash ahead at your own risk, and not to heed the advice or suggestions of others, deeming your own best and sufficient. Better be more cool, and calm, and modest, and humble.

*Large 4th.* — You pride yourself on your oddities, eccentricities, peculiarities, on being different from and unlike every one else in your manners and habits. You delight in being peculiar, unique, original. You think your head a queer head your character a queer character, etc., and you probably take pride in making them more so.

*Large 5th.*— You are proud and high-headed, stiff, fixed, set, as if cast in a mould. To strangers you appear rather haughty and distant, and wrapt up in yourself.

You are inclined to boast, to brag, to make large pretensions, to talk of yourself, your doings and sayings, and if doubted, to emphasize it with assurance and strong language, to be somewhat ostentatious, to show off.

*Large 6th.*— You are proud, high-headed, self-confident, independent, rather egotistic and dogmatic; disposed to domineer, to rule others; to command rather than obey, somewhat wayward and headstrong; not inclined to heed the opinions of others, but to think your own best. You are apt to despise the lowly, —to look down upon those *you call* inferiors. Something of a pharisee. Humility is not found among your virtues. You must have the first, or none. It is easy to insult your pride—to provoke you, perhaps to a duel, to wound your honor,—of which, by the way, you are quite as proud as of your honesty. Your word is as good as your bond, and perhaps better. This pride will blind you to your own defects; it should be restrained, and lessons of deference and humility learned.

You should cultivate humility, and modesty, and gentleness, and lowliness of spirit; should aim to subdue and soften your pride, and learn to look upon others, even the poor and low, with more respect, and less haughtiness and scorn, and your character will be more lovable and lovely.

**VERY LARGE.**— You are excessively proud, high-headed, stiff-necked. You entertain the idea that there are few in this world as high and worthy as yourself. You disdain the opinions of others, and are, in short, eminently self-conceited, self-satisfied. Your pride borders on insanity.

## FIRMNESS.

*SMALL.*— You are fickle, wavering, unstable; easily coaxed or driven from your purpose. You have no will of your own, to carry out any scheme, so must fail, in the undertakings of life, for want of it. You cannot persist in controlling the passions, nor in directing the energies to the attainment of any object. A victim of circumstances.

*Small 2d.*— You have very little resoluteness, firmness, force, or stability of character,—little decision, or fixedness of purpose.

**MODERATE.**— Your will is rather feeble and fickle. You change too easily and often. It is not difficult to coax you from your purpose. You will not accomplish much in life, as you want stability in executing your plans. You will “resolve, and re-resolve, and die the same.” Yet sometimes you are quite positive for a short time, but too soon the will fails, and you yield. Too apt to say, “I can’t.”



You should endeavor by all means to cultivate firmness, a task that with your organization you will find difficult. When you decide to do anything, should make it a point of your thought to stick to it, and not give up for any cause, but hang on, and on, and on, adhering to your purpose till you accomplish it, and you will be gratified to learn how much may be done by perseverance. The constant dropping of the water wears the stone.

*Moderate 2d.* — You have not enough of firmness to give personal stability in the ordinary affairs of life, but will show some persistence in carrying out an idea, or a crotchet that takes your fancy.

*Moderate 3d.* — You are rather wanting in resoluteness, fixedness, stability, perseverance. It is not difficult to coax you from your purpose, plan, scheme, or wish, though harder perhaps to drive you; too pliant, though sometimes will have your way, too apt to yield to the solicitations of others, and to the temptations of the pleasures and passions. You promise better than you perform, commence better than execute.

*Average.* — You have some resoluteness and perseverance, but not a great deal. If not too much interrupted or disturbed, you carry your plans through very well to their execution, but are apt to desist, relax, give up, if you meet with much impediment. More tenacity of purpose would be well.

*Average 2d.* Yours is an active and rather energetic character, but one that moves fitfully, starts and stops often; sometimes will do a good deal in a little while, at others will do only a little in a good while; are not steady of purpose, not patient nor persevering. You move to your moods and impulses, or, rather, you move as you are moved.

*Average 3d.* You start too suddenly, and stop too suddenly; are not steady, stable, consistent, persevering; you do not hold out as you commence. You need what mechanics would call a balance-wheel, some power to steady your motion, to steady your mind, your will.

*Average 4th.* — You are rather wanting in will-power — the magnetic will, — in what gives force, resoluteness, and perseverance, — and from this want you are easily discouraged as to the accomplishment of a purpose. You essay to do one thing, and before you finish you give it up for another, which you also soon perhaps relinquish for still another. You want in that which goes right on to the execution of its object. Rather vacillating and undetermined. The best part of your life will probably pass in concluding what to do, and then you will hardly persevere in doing it.

*FULL.* You are quite firm, positive, and set in your way, but not too much so. Have a good, strong will, but can yield when it is well to yield, and persevere when it is necessary to persevere.

*Full 2d.* Sometimes you are quite firm and persevering, and will for a while, carry out your purpose, with much tenacity, and then suddenly



become irresolute and uncertain, dropping all, and yielding to trifles. Not consistent in energy.

*Full 3d.* When impelled by a sense of duty and moral conviction, you show much perseverance, resoluteness, and determination; but when not thus impelled, you relax and manifest comparatively little of these, that is, in the ordinary affairs of life, you start and stop, and change your plans and schemes and decisions often, and are easily coaxed, to do this and that, so long as it does not interfere with your idea of the right.

*Full 4th.*—Where your passions, and enthusiasm, and zeal lead, you manifest much perseverance, and so when you are fully convinced of the necessity or propriety of any point; but in matters in which you take little interest, you appear often vacillating, fluctuating, changeful, and undetermined, as if you had but little will.

It is much easier to coax than to drive you from your purpose. When you conceive that one tries to force you, your pride, and resistance, and will become aroused, and you become fixed, and set, and may be stubborn, but when your milder feelings are appealed to, you are not very positive.

*Full 5th.*—You show much energy and vigor of character, but not so much steadiness and perseverance. You drive with a will and force when you drive, but you do not always keep driving to the end. More energy than stability of character.

**LARGE.** You are almost too firm, too fixed, too unyielding. Very determined and unflinching. Will carry your point if you can, whatever the effort it require. You dislike much to relinquish any object till you accomplish it. You often say you are willing to give up if convinced that you are wrong, but it is almost impossible to convince you. In short, you would do well to restrain this firmness, and yield more to the will of others: yet this very positiveness enables you to accomplish much that you would not otherwise. It gives you energy and force of character, — stability.

You should watch the will, and even subdue and restrain it, and cultivate a pliancy, — a soft, bending gentleness; avoid too much positiveness, especially when your will comes in collision with the will of others; remember you may be wrong, and that it is wise to change sometimes; be careful never to be obstinate nor stubborn, but yield when you think there is danger of your being or becoming so.

*Large 2d.*—You hesitate long about deciding any important matter, sometimes even on trifles, appearing to vacillate between the *yes* and *no*, but when you do decide, you adhere closely to your purpose, showing firmness and perseverance, but wanting in decision. You hardly know which road to take, but when you really conclude, it is hard to turn you from it. Tenacity of will, but hesitancy about beginning.

You have large Firmness, but also large fear. You are very determined and persevering where you do not fear the consequences, but where you do, you give up the pursuit, often suddenly, and, as others think, without much effort, as if you had but little will. Too timid of results.

*Large 3d.* — You have much of the old Roman inflexibility and perseverance; an unflinching firmness and steadiness of purpose; an unbending will. You are punctual to your appointments and promises, and very reliable. If you say you will, it will go hard with you, or you will do it. Not easily turned from your intending.

You have rather a stubborn, fixed, unflinching will. When you will, you will. Not easily influenced nor changed by others. Not the most agreeable companion, for you will have your own way, right or wrong, though you think probably only when right.

*Large 4th.* — You have a quiet, persevering way of sticking to your purpose, of carrying out your schemes and executing your plans, a deep, undisturbed resoluteness that is not easily balked. If others tell you that it cannot be done, or that you must not do it, you say little in reply, but go on all the same, and quietly, till you surprise them by getting it done when they least expect it.

It is not easy to interest nor start you, nor is it easy to stop you when you do start. You are not easily moved nor influenced. You carry much momentum.

*Large 5th.* — You are at times very self-willed, but not always. Sometimes you undertake a point, and drive for a time with great energy and perseverance, and then, perhaps, before the object is accomplished, you become indifferent and vacillating. Not steadily firm.

When your passions are aroused, you are very headstrong, stubborn, contumacious, having your own will and way, if possible, at whatever hazard, but, when the excitement has passed, you become quite pliant and flexible, yielding very easily, and changing from one point to another, as if you had but little will.

*Large 6th.* — When your passions, prejudices, and pride are excited, you are really stubborn, obstinate, pertinacious, headstrong, but, when these feelings are not aroused, you are more pliant and yielding, but always rather self-willed.

You sometimes say of yourself that you may be coaxed, but not driven. It is certainly easier to move you by appeals to your more gentle feelings than by trying to force you.

**VERY LARGE.** — You are remarkable for a most mulishly stubborn and unyielding will. You must hang on till the end. You cannot yield. Firm, firm as a rock; too much so. It is hard to manage you, either to coax or

to drive. Your great self-will will do much for you in life, but it will also harm you, making enemies. You should study to yield, to be more pliant.

### CONSCIENTIOUSNESS.

*SMALL.* — You have hardly any idea of the meaning of the words, *right, true, honest*. You have few scruples of conscience, little moral principle; are dishonest, knavish, not to be trusted. You would as quickly tell a falsehood as the truth; yet you think yourself as honest as any one else, and are free from self-accusings.

*Small 2d.* — You have a social, free, open-hearted way that will interest others, but you are not honest, not governed by principle, and you think others are not any more than yourself. You justify your own conduct, and find excuses for wrong-doing. Not many scruples of conscience.

*MODERATE.* — You have some idea of the right, but it is rather feeble and easily overcome. You are not very honest nor upright; are easily led into sin; you seem to have little disposition to avoid, however much you may to conceal, it. You often tamper with principle, and take advantage of others, misrepresent.

You should cultivate conscientiousness, uprightness, sincerity; should aim to never speak an untruth, at whatever cost, or in whatever mood, but to be always true and just to all, and in all things. This, more than anything else, will add nobility and beauty to your character, and make life at last worth the living. It is essential to symmetry of the soul. It is the pilot of life, that saves one from ultimate shipwreck.

*Moderate 2d.* — You are good-natured, social, and pleasant, disposed to oblige others, but you are not very honest. Will probably have a pretty hard experience, and live rather a fast life, unless restrained by a careful religious education, and even then there is danger; yet you justify yourself, deeming yourself as honest as others.

*Moderate 3d.* — In your dealings with the world, you are influenced much more by a sentiment of self-respect and self-regard, of a kind of honor, than by honesty. If one trust you openly and undoubtingly, you will be apt to do what is fair, but, if one suspect or watch you, you will get and take an advantage if you can, probably. Would be more likely to pay a debt of honor than of honesty. You like to be trusted, and are ambitious of the reputation of being trustworthy.

*AVERAGE.* — When uninfluenced by powerful motives, or passions, you deal tolerably fairly, and are generally rather trustworthy, but under strong temptation you give way. Have not a very sensitive conscience, though you aim to do pretty near what is right, and be about as honest as your



neighbors. Will not lead an entirely exemplary life, but will sometimes step aside.

*Average 2d.*— You are good-hearted, meaning to deal fairly, and to conform to about the standard of right adopted by those around you. In the minor morals, in all that is dictated by the social sensibilities, you are not particularly faulty, but you have but few of the heroic virtues, and are not capable of strong convictions of duty.

*Average 3d.*— Yours is a social, warm nature, that means to do right, but one that is easily misled, — controlled by your circumstances, by your surroundings, by your companions. You mean well, and make fair promises, but fall short of their fulfilment.

*Average 4th.*— If surrounded by religious and moral society, and influences encouraged by virtuous friends, you will live a tolerably blameless and correct life, but if left to vicious influences, you are not one to resist them, and bear nobly up, but one to go down into the seductions, and pleasures, and pains, of sin. Have not a very tender conscience, but are apt to justify yourself, even when you step astray ; not very penitent.

*FULL.*— You are honest at heart, and upright in the purposes of life, but will sometimes err, though, perhaps, not greatly, and then will repent. But, all in all, you will live a tolerably blameless life, aiming to deal justly by the world, not only in property, but in all things else.

*Full 2d.*— Your nature is so self-controlling, so equipoised, that it is easy for you to deal fairly. You are not one of deep nor powerful temptations, hence you will be apt to live a generally correct, and blameless life. You are calm in your conscience, rarely sinning much, and rarely blaming yourself for what little you do sin.

*Full 3d.*— Yours is a comparatively innocent, pure, blameless soul, but it is so as much because you have not been sorely tempted, as because of any great power to resist temptation. You are untossed by the tempest, unscorched by the fire, and hence, your nature is whole, and to a degree, holy too ; but if tried, — ah well, beware of the tempter !

*Full 4th.*— You aim to do right, but will sometimes fail. You are honest at heart, yet you will sin, and then repent. Your strong passions will lead you into errors, and your conscience into regrets. Your intents are generally good, but they fail, and fall into the temptation. Weak rather than wicked in the moral nature.

*Full 5th.*— Although you aim to do right, you sin so often and so deeply, that your acquaintances will think you have no conscience. Your life is one of many sins and many regrets ; not to be trusted under temptation, — for with you “the tempted is sinning.”

*LARGE.*— You are honest and upright in the duties of life. You aim to



do by others as you would be done by. A lover of justice, — true and faithful, — you sometimes blame yourself, unnecessarily, for the shortcomings; are over penitent, self-accusing, and thus you weaken your own moral influence. Do the best you can, and let the rest go, without regrets. Do not turn the eye of the soul in too much; self-criticism is not your blessing.

You should be careful not to let your conscience rule you too despotically, for it is sometimes an unwise and over-exacting tyrant. Do not blame yourself for the little and unintentional errors of life. Do not call yourself a sinner, nor torment yourself with an idea of God's terrible justice, but remember that it is softly and beautifully tempered with mercy.

*Large 2d.* — Yours is a very faithful, true, honest, earnest, reliable nature, — one to be trusted in the hour of trial. Comparatively free from guile, craft, deceit, and wrong-doing. You aim to live up to the golden rule.

You are pure-minded, not often allowing yourself to indulge in even the dreams of sin. Will be likely to live a very correct, upright life, blameless and spotless before the world, and yet you sometimes deem yourself a sinner, for your conscience is tender, and sensitive, and exacting.

*Large 3d.* — You are honest and upright, but rigorous and exacting. You deal justly, but do you love mercy? You neither ask nor give much favor, only justice, — the hard, stern, inexorable justice. Rather too strict.

You are generally honest and conscientious, and are rigid in exacting justice of others, yet you experience little regret for your occasional errors, and seldom offer apologies.

*Large 4th.* — You are often greatly, deeply, and sorely tempted, but you manage to live a fairly correct and blameless life. You have a legion of devils, but you have also a Lord and Master of the soul that usually keeps them in control. It is only by constant vigilance that you can keep from falling into sin. "I say unto you \*\*\* watch."

*Large 5th.* — You are more honest at heart than your life seems to warrant, or than you get credit of being. You intend to do right, but you often sin, and then repent; yet, on the whole, will manage to deal tolerably fairly. You have not power to resist great temptation, though your intentions are excellent. A mixture of evil and good.

*Large 6th.* — You make many very excellent resolves, for the true and right, and in the face of them you sin deeply. The destiny of your life seems to be to sin and repent; and its last word may well be like that of another, "REMORSE." You have a goading conscience, but it does not keep you out of the hell-fire, though for itself it seethes and burns.

**VERY LARGE.** — You are morbidly sensitive to the right and true; are honest to a fault; too apt to accuse and blame yourself for wrongs committed, — too easily mortified and humiliated over your own shortcomings.

Much excitement of this would derange, — make you melancholy, with the idea of some unpardonable sin.

## HOPE.

*SMALL.* — You expect little in the future, but the worst. Are dispirited, easily discouraged, disposed to look on the dark side, to discourage every enterprise. A heavy, sodden soul, full of melancholy, despairing.

*Small 2d.* — Yours is a dead, calm soul, with little hope, little buoyancy, little expectation; to-morrow as to-day, and neither worth much.

*MODERATE.* — You have not many hopes, but are generally modest in your expectations of the future; are disposed to look on the dark side, rather than the bright; to discourage, rather than encourage; to look backward, rather than forward; to melancholy, rather than joy; are seldom elated or buoyant, but often doubting and despairing.

You should aim to cultivate hope by first cultivating healthiness and fullness of life, and then by remembering your deficiency here, and when you find yourself melancholy, bear in mind that it is rather from what is in you, than in your circumstances or prospects, or even if not, that by-and-by all will be well. Try to be more cheerful, making the judgment rule the feelings. You would profit, probably, by more sleep at such times. Remember the sun is above the storm, and that it lasts longer.

*Moderate 2d.* — You seem to be quite indifferent as to the future, whether it be well or ill. Little hope, little fear; rather stolid and heedless, though leaning to the downcast; apt to discourage rather than encourage new enterprises.

*Moderate 3d.* — You sometimes indulge in fitful gleams of hope and happiness, in bright dreams of future prospects, but these do not last long, but soon give way to sombre shadows of despair; the bleak and black despair.

*AVERAGE.* — You have some, but not large hope. When your circumstances are fair and promising, you look upon the bright and joyous side of things, but adversity soon discourages you and casts you down. More hope, more aspiration, would lead you higher and farther, and make your life more happy, and quite as secure.

*Average 2d.* — You have but little positive hope; you live mainly in the present; have but little care for the future, one way or the other, and are not capable of much enthusiasm in expectation of to-morrow.

*Average 3d.* — You have some, but very warrantable hopes; are sometimes happy and expectant, but rarely very sanguine of the future. Occasionally, you become quite dejected and dispirited, even without good cause; melancholy and sad. Say, "Why art thou cast down, O my soul?"

*Average 4th.* — You are rarely either very hopeful or very melancholy. Your mind runs on in rather an even way, seldom rising very high or

drooping very low : much the same every day, though flecked with some sunlight and sunshade. Mainly, rather heavy-hearted and earnest, doubtful rather than hopeful of the future's fine promises.

**FULL.** — You are generally cheerful, hopeful, and happy, but no more so than is reasonable and warrantable. You will have your miseries and discouragements, but will spring up again to fresher, newer life, and, in short, you have hope enough to keep the heart from breaking.

*Full 2d.* — You have a fulness of Hope that makes you generally rather cheerful and happy than otherwise, but not unwarrantably so. You rarely indulge in very brilliant anticipations, hence are rarely very much disappointed ; rather smooth and even, come prosperity or adversity, and seldom much dejected, unless very greatly and sorely afflicted. Rather hopeful than doubtful of the coming times.

*Full 3d.* — You are not wanting in hope, but with you the times past are freighted with tender memories ; the dear old times. You sigh for the past more than you hope for the future. You have already left your paradise, and hence will be at times pensive and sad in the shade of memory ; but are looking forward, also, as well as back ; to the millennium as well as to the eden.

*Full 4th.* — You are generally quite sanguine and hopeful, but liable to fits of melancholy. Sometimes you look on the brighter side of life, — dwell in the morning sun, — and then occasionally you turn to the dark and despondent, and gather about you the shadows and mists of night, as if to say, What is the good of living ; yet you do not entirely despair, nor are you completely discouraged, but have a hope in the heart still.

*Full 5th.* — You are not deficient in hope, yet are you often gloomy, despondent, and unhappy ; not really despairing, but often very melancholy.

You should aim to be more equable, calm, and generally cheerful, and not allow yourself to be too happy, and then to pay for it in reaction down to melancholy. Cultivate the philosophic, stoic spirit.

**LARGE.** — You are very buoyant, hopeful, sanguine, expectant, joyous, always looking on the bright side, thinking, “to-morrow will be as this day, and much more abundant,” and that, “there's a good time coming.” Your hopes will be apt to lead you too far ; to induce you to promise more than you can perform, but they will, at the same time, keep you cheerful under almost all difficulties, even while they cause many of these same difficulties. You seldom, if ever, despair, and though success often fail you, you hope on, and still on. Hope often deceives you, but blesses you too, the beautiful betrayer, with her lying promises.

You should restrain, or at least moderate your Hope, and be careful to not allow it to carry you too far, — into too deep water. Let judgment and prudence rule, for Hope deludes.



*Large 2d.* — Your hopes are high, and they make the future gleam and glow with brilliant promises, but your judgment and prudence keep you from trusting the bright visions, and from venturing too far after the fair phantoms.

*Large 3d.* — Yours is a cheerful, equable, even tone of happiness, seldom running unwarrantably high, and seldom unreasonably low. You hope and trust for the good, but if disappointed, are not discouraged, nor much cast down. Leaning to the cheerful, happy, hopeful side.

*Large 4th.* — The great happiness of your life is in laying plans and schemes for the future. In doing this you rise above present troubles, and become for the time cheerful and expectant; your eye kindles, your face flushes, your pulse beats high, for you will do fine things some day, and oh, so much! But when your "Castles in Spain" are built, you sometimes become quite sad, melancholy, dejected. Your millennium is still in the future, but coming fast, and forever coming.

*Large 5th.* — You are at times very cheerful, sanguine, and hopeful, looking to brilliant prospects in the future, to the El Dorado, but at other times you have the "blues," and are melancholy and despondent, though never quite despairing. You have hope enough to be happy, if you were more equable, more calm, and steady. The trouble is, you fly too high and too low, up and down. You are too fitful.

*Large 6th.* — You are sometimes very cheerful, hopeful, buoyant, and glad, but at others melancholy, dejected, and morose. You have occasionally strong desires for something stimulating, to keep the spirits up, and will be apt to resort to excitement.

Look out for all gambling and lottery temptations. Guard against the delusive idea of making much by luck and chance. Try to attain a more steady cheerfulness, — a more calm tone, and to avoid the "blues."

**VERY LARGE.** — You hope for every thing desirable, and to want, with you, is to expect. You are always joyous, sanguine, cheerful; and whatever the present difficulties you are sure that they cannot last, and are constantly promising yourself happy times in the future. You expect much more than you will ever realize. Are ever bewildered with brilliant and happy hopes, that may result in mania, hallucination, or delusion.

## SPIRITUALITY.

**SMALL.** — Your mind tends eminently to materialism. You have little faith in the immortal, in the soul, in God, in anything but what appeals to the senses. Hence you are apt to scorn all forewarnings, dreams, spirit-intuitions, coincidences, etc. "O thou of little faith!"



*Small 2d.*—You are quite indifferent to spiritual matters, sceptical, believing little, doubting much, wanting always a very sure foundation.

**MODERATE.**—You are not at all prone to believe in the spiritual, the higher, the holier, the more mystic part of man's nature, the immortality of the soul, with its strange, problematical destiny; yet, at times, feeble glimpses of the far-life will flash upon you, and you will be, for the moment, translated to a higher faith, but it leaves you soon again in the dark, and all you see in man, then, is blood and bone that must turn, at last, to dust. You are too sceptical, and too apt to pride yourself on being so. Better be a Peter than a Thomas.

You should cultivate the spiritual by a study of the more mystic things of life,—of those that are above the clay and beyond to-day; should try to believe rather than to doubt, for a wise faith is a great blessing and a great power; should learn to trust even where you cannot explain. Remember that others may see where you do not, and that the blind may be sceptical of light and colors. Above all, be careful not to deny because you do not believe or know.

*Moderate 2d.*—Your faith—what there is of it—is only a conviction of your reason. You are not prone to believe in what you cannot comprehend nor explain; are sceptically inclined. Must see a why or will not believe. You are determined to stand on a sure foundation, to accept nothing new or strange till it is proved. You have not the sweet pleasure and calm happiness of faith.

*Moderate 3d.*—You are very shy of receiving any new theory or idea, careful to examine it, and, if you do not see full reason for it, to discard it; not at all credulous, but disposed to disbelieve many a beautiful truth, because it is not explained, nor proved to your satisfaction. A better turn of mind for scientific than religious, spiritual investigation.

**AVERAGE.**—You are disposed to doubt rather than believe; are not credulous of new theories, nor of new truths. You want a reason for everything, and are disposed to examine and see “can there any good thing come out of Nazareth?”—are capable of conviction, of faith.

*Average 2d.*—You take but little interest in matters pertaining to the spiritual; probably think you can spend your time better than by dabbling in them.

*Average 3d.*—It is hard to convince you of any new or wonderful thing. You are disposed to doubt all such. In religious matters, you are rather wary, inclining to doubt, and not believing without a reason; but where you believe, you worship earnestly, and do not make light of a conviction.

*Average 4th.*—Your faith is not very zealous, but rather feeble. You doubt more than you believe, and are disposed to discard what cannot be explained, accounted for to the satisfaction of your judgment.

You probably hardly believe in the plenary inspiration of the Scriptures, nor in the miracles, nor in the resurrection, nor, perhaps, even in the immortality of the soul, nor the personal identity of the Deity. Hard to tell what you do or do not believe in, only not in much of the mystic. Will probably be called an infidel.

**FULL.** — You are not wanting in faith, but are disposed to believe and trust, where there is fair reason for so doing, even without absolute proof. You take pleasure in thinking of the spiritual nature of man, yet will be puzzled with many doubts, and are none too zealous in faith.

*Full 2d.* — You are not wanting in religious faith, but are much interested in what pertains to the immortal life, to the soul and its relations to its Creator; not unduly credulous, not believing thoughtlessly, but from conviction, the result of investigation. Deep and earnest faith.

You are a careful searcher after truth, but rather wary and disposed to criticise and examine closely, and to doubt much and be somewhat sceptical, yet are capable of deep religious conviction, and of an earnest faith.

*Full 3d.* — You have great interest in tracing out new theories and ideas, and in sifting the probability of their truth, but are not disposed to credit too readily; still, are not wanting in faith, in the power of believing what is beyond your knowing. Probably interested in religious and spiritual matters, and in investigating them, but not apt to accept any new idea in them till you see good reasons for it. An investigator, and for that very reason may get the credit of being a sceptic. Yet a real earnest faith.

*Full 4th.* — You are not remarkable for faith in the spiritual, nor for interest in the dreamy. Are rather practical, and material, believing most in what you see and know, and not troubling yourself much about the rest.

Somewhat sceptically inclined. You want to see the matter proved, before you believe it.

*Full 5th.* — Your beliefs and unbeliefs are strangely mixed. In some things you are credulous, believing in signs and omens, but in things more evidently true and real, you are often sceptical, doubting, disbelieving.

You fear to accept a new truth, but sometimes cling to an old error, though maybe not intentionally nor knowingly.

**LARGE.** — You love to think and talk of the spiritual nature of man, of the immortality of the soul, and of its hopes and its fears, its prospects and its capacities; of the existence of God, and of other speculative and mystic themes. You often see in dreams what, afterward, is realized — catch, sleeping or walking, glimpses of the future, — have a gift of foresight, — a kind of *clairvoyance*, and a sympathetic tone of mind; that is, you sympathize with those that interest you, even sometimes when far from them; and if they be ill, or die, you are warned of it, and see their

condition. You are not always so, it is true, but mainly when the soul gets the better of the body, when the physical powers are weak, and when the moral have been long excited. You easily receive soul-impressions, and you delight to dwell in the dream-world. In short, yours is a highly spiritual nature, but one that will be thought dreamy, speculative, and strange by the more practical.

You should not devote too much to the spiritual, but should cultivate the physical, remembering that the great beauty of life consists in a happy balance of both, and that too much of the soul is abnormal, as well as too much of the body.

*Large 2d.* — You are too ethereal and spiritual; have not enough of earth in your make to last long and well; not enough of the physical. The soul entirely predominates with you; it will master and destroy the body too soon in life. You will go out headwards.

Yours is rather an ethereal, spiritual nature, not very earthy, indeed, hardly enough so to be strong, still, there is something of the clay, but the soul rules it.

*Large 3d.* — You are very apt to anticipate future events, especially those of a painful character; to have forebodings of death or disaster; to notice dreams, and their significance; to attach much importance to unusual ones, and to be impressed with thoughts and emotions that you cannot describe. These things are real to you, though shadows and uncertainties to others.

*Large 4th.* — You are much interested in the new, the strange and marvellous, but have little respect for the old forms of thought and belief. You will probably be counted sceptical in religious matters, still, cannot be satisfied to let them alone.

*Large 5th.* — You love to contemplate the spiritual, but, probably, in the light of old forms, — the demons and angels, with the intermediate spiritualities. You entertain, probably, a feeling of respect and awe, mingled with fear and hate, for these people of the other worlds. Are disposed to think of dreams and omens, forewarnings.

You incline somewhat to the marvellous. Some of your friends will deem you superstitious. Sometimes strange cold chills will come over you, when talking or thinking of the shadowy life. You are interested in stories and legends of the old times that appeal to the marvellous, the wonderful and the superstitious, to the night side of the soul, and will even have a relish for the ghosts and witches of the scene, though may not fully believe in them.

*Large 6th.* — You are superstitious, believing in strange signs and wonders. You are apt to magnify any peculiar, or, to you, unaccountable circumstance into the marvellous, the wonderful. Hence dreams will signify much to you, and unpleasant dreams will alarm you. Ghosts, witches, fairies, demons, have a place in your faith, and an important one. Credulous.

*VERY LARGE.* — You entertain a very intimate communion with the spirit-world, are endowed with a very sensitive, *clairvoyant* nature, — a prophetic spirit. You love to dwell in the mystic, shadowy lands of the soul. By the more material and practical world, you will be thought insane on this subject of the spiritual.

## VENERATION.

*SMALL.* — You manifest very little awe for God or man ; are not disposed to adore nor bend before your Maker ; are apt to speak of the aged, and those in high stations, or of long-established customs, irreverently.

You do not revere the old, nor yet the new, nor, in fact, anything else, if else may be, but are disrespectful and perhaps profane.

*Small 2d.* — You are bold, forward, free, familiar ; irreverent, disrespectful.

*MODERATE.* — You are not very deferential nor respectful towards the old, the long-established usages of society. You do not stand much in awe of superiors ; have not a strong tendency to adore ; are not prayerful, nor respectful, but familiar, and what some would consider rather profane. You lean to the radical, — preferring the new to the old.

You should cultivate the reverential, respectful, prayerful, religious feelings, by frequent and regular attendance on divine worship, by praying often, and joining in devotional exercises. By all means should never allow yourself to speak lightly of sacred things, nor of holy names.

*Moderate 2d.* — You are not very religious, but rather light, irreverent, and heedless of sacred things. You sometimes speak profanely, and often pain the more religious of your friends by your disrespectful remarks on holy things, and want of reverence for holy names.

*Moderate 3d.* — You are not wanting in gentleness of spirit, in mildness and sweetness of feeling, but are not reverential at all. You hardly appreciate the meaning of the word sacred, at least, hardly know what to consider such. You often unintentionally speak lightly of what others deem holy. You have no doubt regretted, or will regret, this levity of emotion and speech, for you intend no harm by it, but still fail to discriminate between what is serious and sacred, and what is light and commonplace.



*AVERAGE.*— You have something of a feeling of respect and reverence for things sacred and holy, and for superiors, where you recognize them as such, but not much. Rather light and indifferent, though capable of religious fervor, but it is not the common condition of your soul.

*Average 2d.*— You are not wanting in reverence for your Creator, nor for what you prize as the true and good, but you show very little for men, or their stations, or positions, or institutions. The prince is but little more to you than the peasant, only as he may be more good, or great, or talented. You are a radical, paying but little regard to old and long-established usages and authorities, but favoring new ideas and new developments.

*Average 3d.*— You show no great respect for authority, except that of nature, or of nature's God. Are not disposed to observe the laws merely because they are laws, or are on the statute-book, but would be inclined to infringe them if they interfere with your ideas of right. That others think or thought thus and so, is to you but little reason for thinking the same. Nor do you heed the traditions of men, nor accept, without challenge, their ideas in religion, believing them because great and good men believe them; nor do you pay them the respect they really merit on this ground of authority. You are radical and fresh, perhaps too much so.

*Average 4th.*— You are more religiously disposed than you get credit of being. By many you are thought an infidel, or at least indifferent to religious matters, but you are not so. Probably a rationalist, wanting to see a reason for everything, and disposed to neither believe nor worship without it. You do not attach much importance to faith, nor to deference to religious authority, nor do you deem them particularly meritorious.

*FULL.*— You are not wanting in respect for those who are worthy of it; are deferential, but not slavishly so, and disposed to worship God, particularly as you see him manifested in his works. Are religiously inclined, though may not agree with any particular church. You look upon the aged with respect and tenderness, and upon old customs as to be preserved until better are found to take their place. Your mind is finely and fairly balanced in this respect.

*Full 2d.*— You are religiously disposed, and probably a member of a church; if not, it is because you find none with which you can fully sympathize. You are interested in religious exercises, in prayer and devotion, yet not very zealous nor enthusiastic. You reverence the name of your Creator, and show a due respect for authority in religion, for the written word, and also for those in high place, whether in the church or state.

*Full 3d.*— You are liberal and reformatory in your religious ideas, but not wanting in reverence. Religion of some kind is very dear to you, but it is probably of a fresh, new, radical tone, not greatly influenced by old customs and traditions, nor by creed, nor church, nor the teachings of men.

Are much interested in religious subjects, discussions, and investigations, and in it all you show due reverence for your Maker and his works.

*Full 4th.* — You manifest a deep reverence and respect for what you deem superior and worthy, for great men, great talent and genius, large ideas, for true piety, and, above all, for your Creator. But for the churches, the Sabbath, and perhaps even for the Bible itself, you show not much, nor for the mere position that men occupy, as office and station, nor for long-established customs nor habits of thought, for the old and what others deem venerable ; these you treat with no great deference nor reverence.

*Full 5th.* — You are disposed to revere old customs, and perhaps aged people, but are not remarkable for religious zeal nor disposition to worship ; are not very deferential. If religiously educated, may be prayerful, but not very ; and, under provocation, will be likely to make use of profane and irreverent expressions.

*LARGE.* — The love of God is deep and strong in your soul. You delight in worshipping him, in rendering praise and adoration to his holy name. Your piety is fervid and earnest. Your religious principles and privileges are the dearest in life to you. To be happy, you need to be where you can attend and enjoy religious exercises and religious sympathy with those who think as you think, and worship as you worship,—whose God is your God, and whose faith is your faith.

You should restrain the deferential feelings, and not turn too much of your attention to the solemnities of religion, but to its more cheering, hopeful aspects. Do not bow to authorities, merely because they are such, whether in religion or aught else, but see for yourself, and bear in mind that even the best of human authorities are not always to be trusted. Do not condemn and humiliate yourself. Above all, avoid sectarianism and all temptings to religious bigotry.

*Large 2d.* — You are rather a submissive, gentle, religious soul, very deferential to accepted authority, to that of your teachers, religious and other, not disposed to question those whom you have learned to reverence. What your pastor says is of great importance to you, and what the Bible or your church teaches, is law, not to be questioned nor violated, but at great peril. Your piety is earnest and devoted. You take great pleasure in religious exercises, in prayer and praise and thanksgiving to Almighty God. There is danger that you may lean to sectarian prejudices, and perhaps even to religious bigotry, if not careful to guard against them.

You take great interest in the support of the church, in doing for it, identifying its well-being with your own. You willingly exert yourself in its behalf to provide for or to defend it, and take pleasure and pride in doing so.

*Large 3d.*— You entertain peculiar religious views, still, are decidedly religious, but in your own way entirely. You will probably find few to sympathize with you in the churches, or out of them either, unless in one of your own making.

You make a different interpretation of the Scriptures, and have a different understanding of the religious ideas from what people generally do. Your views are novel.

*Large 4th.*— You are very deferential and respectful to the aged. Are strongly inclined to worship, to prayer, to religious exercises. In the presence of the old or mighty, you stand in awe; are apt to venerate old ideas and long-established customs; are rather conservative, too apt to deem received laws and principles sacred, not to be molested or changed.

Your intellect is warped by the tendency to venerate, — to preserve your household, your hearthhold gods, and you are in great danger of religious bigotry from it, of being prompted too much by a blind instinct, — a longing to worship, and that devotedly. The old times are the dear ones with you, the good of life is passed; things are not what they were. You prefer old authors, old customs, old institutions, looking to the past. You are something of an antiquarian. You should look more to the beauties of tomorrow, and less to those of yesterday. Do not blind yourself with the belief that God has sealed the book of life, but trust, rather, that its finest pages are yet to be written.

*Large 5th.*— In your religious views you are very zealous, but narrow, adhering strongly to your own church and party, with the full conviction that that alone is right and safe. You are rather illiberal and conservative, but not intolerably so. Too apt to turn to the past for your only light, and to you it is quite sufficient, hence your vision will be limited, and you will be likely to learn little new, and to change little.

Your religion is austere, rigid, and exacting, leaning perhaps to the gloomy. Your idea of the Deity is probably that he is just, but awful, and stern in his majesty. You need more of the soft, tender, and cheering in your religion.

*Large 6th.*— You are not serious, nor likely to receive religious impressions early in life, but in age you will be liable to freeze down into bigotry, and narrow prejudice.

**VERY LARGE.**— You delight extremely in the worship of the Supreme Being. Are eminently religious and prayerful, so much so as to be in danger of becoming deranged on religious subjects. Should by all means avoid religious excitement, remembering that this instinct is a terrible and often blind master of the soul. Cultivate, in its stead, the light, gay pleasures and amusements, to overcome this morbid state.



## BENEVOLENCE.

**SMALL.** — You are very indifferent to the sufferings of the world, — cold and uncharitable. So long as you are yourself at ease, you care not how it is with others, but excuse yourself on the ground that it is nothing to you. You know little of the “sweet charity.”

*Small 2d.* — You have very little interest in the well-being of others, though may at times show some generosity to your friends, but toward the world at large you are envious and uncharitable and selfish.

**MODERATE.** — You are not very obliging nor kind-hearted, but are rather careless of the comforts of others, indifferent as to their welfare, not disposed to much effort to make the world happy, but you look out mainly for yourself, and adopt many selfish plans, and make use of selfish expressions. Are rather unforgiving and uncharitable, and, if others suffer, you are apt to think it is good enough for them, they deserve it, etc. You take the world to be very selfish, because you are yourself so.

You should cultivate the generous, kindly, noble, humane feeling, sympathy for the sorrows, and joy for the happiness of others; make it a point to give alms, and devote a part of your time to ministering to the poor and needy, and do not say that they deserve their sufferings. Be charitable, and forgive if you cannot give, and blame not others.

*Moderate 2d.* — You have but little interest in the welfare of others, but little faculty to make them interested in yours. You will not be likely to get out of the world a tithe of what you would if you had a more lively interest in it.

*Moderate 3d.* — You are passive and indifferent; little real kindness and little real cruelty; not malignant, not disposed to pain, but not troubling yourself much to alleviate pain.

**AVERAGE.** — You show some kindness, but it is of a passive rather than an active nature. You like to see others happy, and take some pains to make them so, but not a great deal. Rather good-natured in your ways, but not at all self-sacrificing. Will never do much to bless the world, but yet are rather friendly and social.

*Average 2d.* — You show some generosity and open-handedness, but not much active benevolence. You often give when asked, but take little interest as to what is done with it, nor do you put forth much effort to help the poor and lowly, nor trouble yourself much about them and their sufferings; little sympathy with the pains and needs of others, but still a rather free, open way, that passes for kindness.



*Average 3d.* — You manifest some kindness and charity of feeling, but not a great deal, yet you doubtlessly deem yourself one of the most kind and generous, and think that those who are more so are unwise. You think you have lost much by being too kind, but you probably have really lost much more by not being kind enough.

*Average 4th.* — You are rather envious and jealous of the success, prosperity, and enjoyment of those whom you deem more favored than yourself. Would be happier if you had more love for your kind, and less for yourself; more interest in their welfare, more charity and readiness to forgive their faults. Sometimes, when others suffer, you say it is good enough for them, they deserve it, etc., and you have more pity for yourself than you have for them. Still, when any great calamity comes, you help and try to bless, but you make the most of it afterwards, thinking you did your part, any way.

*Full.* — You are kind and obliging, disposed to accommodate, and are glad to see others happy, and you endeavor to make all so that you can, but you will not overtax yourself in this direction. Not over sympathetic, but fairly so. Symmetrically developed.

You take some interest in the charities of the day, in the philanthropic movements, benevolent institutions, but are not over-zealous in their behalf.

*Full 2d.* — You are not over kind-hearted, but still you like to see others happy rather than unhappy, particularly your friends, and may give, to make them so, but will not put forth great effort to accomplish any disinterested purpose. More generous than really kind. You have more of a passive than active benevolence.

*Full 3d.* — You are both kind and severe. Rather exacting than forgiving, but ready to do a deed of kindness where you well can, and are desirous of making others happy, but you can also make them unhappy. Mixed — the sweet and the sour.

Yours is a practical, plain benevolence, that is not willing to overtax itself to bless others, yet is anxious to help them; you generally prefer to help them to help themselves.

*Full 4th.* — You have but little sympathy to bestow on others for their little distresses and annoyances, but when they are in real want, you take hold and do your part with good-will

*Full 5th.* — You are not remarkable for kindly feeling, but are sometimes cold and selfish, though often prompted to generous deeds. Your kindness is fitful, being occasionally quite obliging and good, but not always.

*LARGE.* — You are very kind-hearted, tender and generous towards others. Ever ready to sympathize with the suffering, to alleviate the anguish, to soothe the pain, to soften the sorrow of those around you, though you will bear their trials yourself. "A good Samaritan," — charitable and forgiving of the faults, even of those whom you do not love.

You are a philanthropist, desirous of blessing all, and much interested in the charities and benevolent institutions of the day, in all that tends to ameliorate the condition of the race, and especially of the poor and lowly. Wishing to be a benefactor of your kind.

*Large 2d.* — You are very kind and obliging, conciliatory, disposed to calm the anger as well as soothe the sorrows of others, and to make all happy, even in the little things of life; a peacemaker, a sympathetic spirit, that feels an interest in all things that suffer or enjoy. You wish all well, and are charitable and forgiving.

You are patient and forbearing with the sick, or poor, or needy, or aged. Are not exacting nor condemnatory, but of a gentle and humane spirit. Long-suffering in kindness, and not complaining.

*Large 3d.* — You are tender-hearted and sympathetic, — free and far from the cold, harsh, and cruel. You have tears for the sorrows and woes of others. Are often tender and pathetic. A large and loving, rather than a hating heart.

You are too kind-hearted. You sympathize too deeply and intimately with the woes and wrongs of others. Their pain pains you without relieving them. You cannot witness suffering unmoved. You do all you can, and perhaps more than you ought, to relieve and bless others. Very tender-hearted.

*Large 4th.* — You very much dislike to wound the feelings of others, to say an unpleasant or bitter thing to them, unless angry. Your friends may think this arises from want of moral courage, when it is really a tenderness of heart, — an aversion to inflicting pain.

You should restrain your benevolence, should accustom yourself to witness suffering till you become more hardened to it. You should school your heart, remembering that it is not well nor wise to be too tender.

*Large 5th.* — You are kind toward others, but you would rather help them to help themselves, than give them much of what you have. Are charitable and forgiving toward those who do not arouse your stronger passions, but there are people in the world whom you are slow to forgive. At times you are very tender and sympathetic, but at others, rather selfish and indifferent, though, all in all, kind, obliging, and neighborly, and not wanting in generosity, particularly where your friendship is enlisted.

You have a warm heart, and much real kindness, but your acts of benevolence will be so free from ostentation, that your virtues in this respect will be underrated by those who do not know you well.

*Large 6th.* — You are generous, kind-hearted, and good-natured, but not disposed to put forth much effort to bless mankind. You do a favor where you can easily, but will not tax yourself greatly to do it, unless for a friend.

You are much disposed to forgive the errors of others, even of your enemies, and to be easy in your exactions; in short, to be good-hearted, though you often permit pain when you might prevent it, for you are sometimes selfish as well as kind.

**VERY LARGE.** — You are remarkably benevolent, charitable, and forgiving. A large, loving, kindly human heart is yours. You delight in making others happy, and you leave a benediction wherever you go. You sympathize deeply with the sufferings even of animals, and your soul is full of pity for the needy and the sorrowful. You are very disinterested and free from selfishness in all you do. Must bless others more than yourself, but yourself also in being so kind and good.

### CONSTRUCTIVENESS.

**SMALL.** — You never invent anything new, in a mechanical way. Are no machinist, at least are very deficient in constructive talent, however much you may be able to copy. You take very narrow and direct views of every subject, and seldom consider the possibility of different construction, and of surmounting obstacles by new, untried, or different methods. Not an inventive mind.

*Small 2d.* — You take but little interest in mechanical employments, in making or constructing, or in machinery.

**MODERATE.** — You may make and build, but you do not invent anything different from what you have before seen, nor do you take broad views of subjects, but narrow and direct. You generally try one accustomed way of accomplishing any object, and if that fail, you do not think of many others. You are not inventive, nor fertile in plans. Might be a *mechanical mechanic*, but not an original nor inventive one.

You might cultivate Constructiveness by studying, and taking an interest in machinery, by playing chess and draughts, and by endeavoring to invent new ways of doing old things. When one plan presents itself to your mind, pause and try if you cannot think of another and better one, and even still another. There are more ways than one.

*Moderate 2d.* — You could probably learn a trade and attain some skill in doing what you may see others do, but would not be fertile in plans. Might do a fair business in a mechanical calling, though better adapted by nature to some other pursuit.

*Moderate 3d.* — You take some, but no great interest in machinery; not much disposed to mechanical exercises, nor will you be likely to attain much skill in them. Nature did not intend you for a mechanic.

**AVERAGE.** — You have something of the mechanical talent, but are not largely endowed with it, — at least with the constructive part of it. Could learn a trade very well, learn to do what you had seen others do, and, with proper training, succeed in a mechanical calling, but you have no great gift in that way, only an average ability.

*Average 2d.* — You have not great constructive talent, though might learn a trade, if you wish, but probably better not; better turn your attention in some other direction, for if you become a mechanic, you will tire of your business, and probably relinquish it, for you will not be likely to attain that success in it of which you are capable in other pursuits.

*Average 3d.* — You show some taste and talent for the nicer, finer branches of work, but want of ingenuity will thwart to a degree your succeeding in them to your liking; will probably not devote much attention to mechanical pursuits, nor take much interest in machinery, but would succeed, however, in the nicer needlework, or wax-work, or anything of that fancy kind, and especially in working it after a pattern.

*Average 4th.* — You have so much nicety and accuracy of eye, fineness of perception, that you would succeed in mechanical pursuits; cutting and fitting to the line, and working well after a pattern, or doing what you may see others do, but you have but little of the inventive talent, little originality of plans.

**FULL.** — You have good mechanical ability, in the way of planning, constructing, building, or inventing, but not so much so as to attract particular attention. If you study the laws of mechanics, learn a trade, and practise it, you can succeed in it as a business very well, but will show no marked originality, nor inventive power. Could learn to use tools well. You take a general and fairly broad view of any subject, and often consider and suggest new means of accomplishing an object or overcoming a difficulty.

*Full 2d.* — You could learn to use tools well, to build, finish, make, and do, as a mechanic, anything you had seen done, but you cannot invent nor originate anything novel, nor turn far from the beaten path in working.

*Full 3d.* — You can plan, originate, invent, or suggest means of accomplishing an object, removing obstacles, or attaining an end very well, but you are not apt in executing. You can suggest a way of doing, but you are not a good hand to do it. You can plan, but you must get others to execute your plans, particularly so in working with tools or machinery, yet may, with practice, succeed as a mechanic.

*Full 4th.* — You could, with practice, make well any nice, fine, dainty, delicate, pretty thing. You have good taste, and a nimbleness of the fingers, still, you probably manifest no great interest in machinery, nor in mechanical operations.



*Full 5th.* — Your constructiveness turns less to mechanical operations than to performances merely mental, as the arrangement of words in a sentence, the laying of a plan or plot, the weaving or unweaving of a puzzle, the solving of a doubtful problem, or whatever appeals to intellectual construction, rather than to the use of tools, or making of material things ; yet, even in that way, you are only fairly gifted.

*LARGE.* — You show great aptitude in constructing, planning, originating, or inventing anything in a mechanical way. Are always thinking of some new and better means of accomplishing an object than the one to which you have been accustomed. Are apt to suggest the various possibilities and probabilities of an enterprise, — its various constructions. Are fertile in plans. You take broad and general views of any subject, and do not confine yourself to one side of it, but see it in many bearings.

You take delight in machinery and mechanical operations. Could invent, and succeed, more than ordinarily well, as a mechanic, or machinist, or inventor.

*Large 2d.* — You can use tools excellently well ; can build, construct, fit, finish, as a mechanic, well ; but you do not invent any new means of performing labor, — any new machine ; you do not originate nor try new ways, but can make or fix well anything that you have ever seen made, in a mechanical way, or could fit a part where it belongs, though you had never seen it before.

*Large 3d.* — You can plan, invent, or originate well, but you are not successful in executing. You theorize better than you practise ; could tell others how to do, much better than you could do, in a mechanical way. Must measure as you go, or will find one piece too short, and another too long ; yet will understand machinery, and be interested in it, but more in schemes and plans pertaining to business and general life.

*Large 4th.* — You like to make or mend the delicate, and fine, and ornamental, rather than the coarse and strong. Could, with practice, construct a watch better than a bridge, a fine carriage better than a strong wagon.

You would be a very good artist, if properly educated for it, for your tastes lead you to the finer arts and their province of mechanism, rather than to a merely mechanical calling.

*Large 5th.* — You can build, make, construct the large, coarse, strong, and useful, better than the fine, delicate, and ornamental, — a bridge, barn, or rude machine, better than a watch. The watches you would make would be strong clocks when finished.

*Large 6th.* — You probably take some interest in mechanical operations, but are more distinguished for the constructive faculty in mental matters, as in the solution of a problem or puzzle, the reading of a riddle, the con-

structing of an intricate plot, the laying of a plan, the arrangement of the beginning with a view to the ending, the weaving of words into a sentence, and, in short, whatever appeals to mental construction. In this you are more than ordinarily successful, perhaps really gifted.

**VERY LARGE.** — Your mechanical genius is remarkable. You can do almost anything with tools (and, it might almost be said, without them), — make, fit, finish, invent. This is a ruling passion with you, — a mechanic *mania*. You ought to devote yourself entirely to mechanical inventions, being careful to avoid intense excitement about them, lest it derange you.

### IDEALITY.

**SMALL.** — You are very plain and unornamental in all you do and say, — too plain and literal. You are no dreamer, but eminently practical. Not poetic nor sentimental. You prefer the useful to the beautiful. You are no admirer of beauty or grace.

*Small 2d.* — You are very free from the fanciful, the imaginative, the dreamy. A very plain, direct mind ; unornamental.

**MODERATE.** — You are rather plain and practical, not poetic nor ideal. You prefer the useful and common to the ornamental. When you purchase a garment, or any article for your own use, you select a substantial one, — one that will last and serve, instead of one that is beautiful. You may, at times, catch glimpses of the ideal life, but, all in all, your imagination is plain, and your fancy tame.

You should aim to acquire a love for the beautiful, or at least to develop what little you have of it ; should cultivate flowers, study poetry, and painting, and eloquence ; read choice works of fiction, exercise the imagination ; but it is hard to do all this without help, the assistance of a person of taste.

*Moderate 2d.* — Your tastes are plain, but not wanting in refinement. You are not particularly fond of the poetic, ornamental, nor beautiful, but rather indifferent to them. Rather unimaginative, plain, and commonplace, but having due regard for the worthy, and not coarse nor gross in sentiment.

*Moderate 3d.* — Yours is a plain, homespun, commonplace taste, unvarnished and unornamental. To you, a mountain is a mountain, a sunset a sunset, a flower a flower, no more ; no spirit of beauty nor loveliness shining through them nor hovering about them. No great difference between the rose and the cabbage, only the one useful, the other not.

**AVERAGE.** — You have not an ardent imagination, nor do you love the beautiful at all passionately, yet you are not entirely devoid of the one, nor indifferent to the other, but rather plain in taste and fancy. Would rather sacrifice beauty to use than use to beauty ; the rose to the cabbage than the cabbage to the rose.

*Average 2d.* — You have some fancy and imagination, and a peculiar taste, but no great love for the really beautiful. You often suggest strange and grotesque images, and bring out some of them, perhaps, with a graphic power, but they are rarely, if at all, softened down into shapes of beauty.

*Full.* — You are not wanting in a love of the beautiful, — a taste for poetry, for the refined and elegant of life. Are endowed with something of the sentimental, but are not at all remarkable for it. You love the ornamental, but not so much so as to sacrifice the useful to it. Are practical, but refined.

*Full 2d.* — You are tasty, nice, and fine, but not very imaginative nor fanciful. You like to see things look well, and will be said by your friends to have good taste; certainly neat and fine, but not very poetic nor very sensitive to the really beautiful.

You are somewhat fastidious, notional, and exquisite; very apt to see little defects of dress, manners, etc., and have some appreciation of beauty, though but little power of imagination.

*Full 3d.* — You are fond of the beautiful, particularly as it appeals to the eye, in dress, in pictures, in ornament, etc., but are not remarkable for taste in poetry at all, though you will be likely to deem yourself very fond of it. Be assured your taste might profitably be cultivated.

*Full 4th.* — You have quite a taste for gaudy ornaments, for trinkets, and tinsels, and show, but are not particularly fond of the poetic and refined. Gewgaws and baubles. Want of culture, perhaps.

*Full 5th.* — You have a good deal of power of the imagination, and real beauty of fancy, but mingled with a relish for something of the coarse. Even when your head is in the clouds, your feet are on the clay.

*LARGE.* — You love all things beautiful. You are a dreamer, and a dweller in that mystic realm where shadows fill the haunted chambers of the soul. You have a fine, poetic taste, an active and ardent imagination.

You perceive beauty where others do not. You recognize it in the flower, the landscape, the poem, the star-lit sky, the lonely lake, the dim and shadowy twilight, the moaning of the night wind, the music of the pines, the laughing of the brook, the ripple of the river, the sobbing of the surge; in short, wherever God speaks, whether by sounds, or silent signs, the majesty and loveliness of his presence.

*Large 2d.* — You are very fond of the beautiful, the refined, the poetic. Your imagination is active and ardent, your taste fine, and if cultivated, it will lean to the truly artistic.

*Large 3d.* — Yours is a fine, clear, classic taste, fond of the beautiful, the coldly beautiful.

You delight in the subdued, delicate, and fine, rather than in the gorgeous, gaudy, or brilliant, — in the purple, rather than in the scarlet.

*Large 4th.* — Yours is a refined taste, and a good judgment in matters of art, or dress, or beauty. Will often be complimented by your friends on the purity and propriety of your taste.

You have a happy faculty for arranging matters of dress, or ornament, to display their greatest beauty. Could arrange flowers, or furniture, or jewelry, or whatever else, to the best advantage; so as to elicit compliments from your friends on your good taste and nice sense of propriety.

*Large 5th.* — You are a muser, a dreamer, always imagining probabilities; pensive, quiet, shadowy, mystic, living more in the ideal than in the real, in your dreams, day dreams, than in the actual world. Are speculative and suggestive.

*Large 6th.* — You are very fond of the beautiful as it appears in dress, in ornament, and display, as it appeals to the eye; the gorgeous, the brilliant, the tasty, and what plainer people would call the stylish. Are not wanting in a taste for poetry, but the glitter covers it, and the ornament physical is apt to overwhelm the ornament mental. Your imagination is ardent, so that in speaking of any matter, you are likely to give it an intense and imaginative hue,—to exaggerate. Should be careful to avoid a strong tendency to be dashy, fashionable, stylish, dressy, superficial, showy.

Your taste is for the warm and passional. You delight in the crimson and scarlet, and are sensitive to brilliant beauty, to the high-colored and high-toned, but not so much so to the cold and clear, nor to the subdued and softened.

**VERY LARGE.** — You have a remarkably high poetic taste; a sensitive, ardent imagination; a passionate love for the beautiful. Beauty is the god of your idolatry. Should be a poet or artist, but not give yourself too much to the excitement of this passion, lest it unfit you for the duties of practical life. Study the *useful* as distinct from the *utility* of beauty

## SUBLIMITY.

**NOTE.** — This is probably but a condition or manifestation of Ideality under the influence of a more passional nature.

**SMALL.** — You remain quite indifferent to, and unmoved by, any vision of the sublime and grand; have but little taste for the wild or weird. Are rather a cold, tame, unromantic soul.

*Small 2d.* — Although somewhat fond of the beautiful, you shudder at the wild and grand, fearing more than loving it.

**MODERATE.** — You are not entirely wanting in a regard for the sublime, the grand, the wild, nor yet are you much affected by it. You are not at all romantic in your speeches, expressions, ideas, but you lean to the plain, practical, common, and every-day view of any subject. A thunder-storm is



to you little more than a thunder-storm ; so much rain, so much wind, so much thunder and lightning ;— nothing of the wild, dark spirit of the storm.

You might profit by a residence among the mountains, and by learning to love the grandeur and sublimity of their scenery, by reading, and learning to appreciate the majestic, wild, and grand in literature, as the writings of Milton, “ The Fall of the House of Usher,” by Poe, etc. : by studying astronomy, and, in short, by cultivating a taste for the sublime.

*Moderate 2d.* — You would enjoy the sublime, wild, and grand, more than you do probably, if your fears did not deter you from it.

*Average.* — You manifest some, but no great interest in sublimity of scenery, show some but not much fondness for the grand, wild, dark, stormy, and magnificent. Not enthusiastic on that subject at all.

*Average 2d.* — You would appreciate the sublime, vast, infinite, wild, grand, if you did not fear it, but the fear probably makes you shrink from it, from the thunder-storm, the wild tempest, or whatever else of the terrific. Would probably take more pleasure in reading of it, or hearing it described, than in witnessing it.

*Full.* — You appreciate the sublime, the wild, the grand, but not to the highest degree. You enjoy mountain scenery, an extensive prospect, a thunder-storm, or anything of the darkly beautiful, the sublime, the magnificent ; but you are not greatly moved nor affected by it.

*Full 2d.* — You are at times sentimental, pensive, and sad, dreaming shadowy dreams of the far-off ; hints of the grand in softened tone, but you are so only in moods, when the deeper emotions are stirred.

*Large.* — You delight in the sublime, the wild, the grand, the majestic, as the dark, wild night-storm, the pealing of thunder, the foaming cataract, the ocean in the tempest, the stir of martial music ; the booming of cannon, the marshalling of heavy clouds, the dark-eyed beauty, the depth of stormy passion, the moaning of despair, the muttering of madness ; in short, in all things weird, wild, solemn, grand, and terrific.

*Large 2d.* — You have a taste for the sublime in nature, in art, the wild, the grand, but with you it probably takes a tinge of the sombre, the shadowy, the dark, and, maybe, the mournful.

*Large 3d.* — You love the sublime, but in a subdued, soft, pensive, tender, sentimental, moonlight tone ; something of the sad, the night clouds, the soft south wind, that comes from the far-off and unknown, the dim, the mysterious, the shadowy, grand, but not the fierce, terrific, stormy, wild.

*Large 4th.* — You have something of a taste for the sublime, the wild, grand, vast, and infinite, but there is a probability of its running into the bombastic, the high swelling, what the vulgar would call “ the highfallutin.” Seek to chasten yourself in this, to moderate your expressions when speaking of the sublime, lest you carry it to the ridiculous.

**VERY LARGE.** — Your love of the grand, the wild, the sublime, the dark and terrible, amounts to a passion, a frenzy, perhaps a mania. You should restrain it, and cultivate in its stead, a commonplace, every-day feeling, a disposition to look at all things in a plain, practical light.

## IMITATION.

**SMALL.** — You do not imitate others, in manners nor expressions, but are emphatically yourself, — an original, with odd and peculiar ways. You cannot mimic. You use but few gestures, and they are entirely your own.

**MODERATE.** — You are not much of a mimic, are not apt to fall into the ways, habits, manners, tones, and expressions of others, but are much disposed to peculiarities and oddities. Probably delight in being emphatically yourself, and unlike others. You are apt to think mimicry a monkey propensity; you have little gift in it.

You might cultivate Imitation by endeavoring to copy and mimic, and represent what you see, especially anything peculiar and striking, by attending theatres, and studying to imitate the expression of the different passages; in short, by frequent and assiduous exercise of the faculty.

*Moderate 2d.* — You take much pleasure in seeing others mimic, but you are not at all apt at it yourself, nor at copying the manners, fashions, and tone of the society in which you move; you remain yourself wherever you are.

*Moderate 3d.* — You are wanting in the sympathetic; you do not feel with those around you; are not moved as they are moved, and on this account will not succeed in arousing the passions and emotions of others in unison with your own, in inducing them to feel with you. It is hard to move you; you could be gay with the sad, or sad with the gay, but could not be changed from your course to sympathize much with either.

Your features are not very expressive of your emotions, not very plastic.

**AVERAGE.** — Although no great mimic, you can imitate somewhat, and with practice would attain some success, but not distinction, in it.

*Average 2d.* — You might succeed tolerably well in drawing or copying, but would not be likely to attain excellence in it, nor in mimicking.

*Average 3d.* — You enjoy mimicry; like to see others mimic and take off, but you are not very apt at it yourself, though, with practice, might succeed in it, but never to a nice degree of accuracy.

*Average 4th.* — You are not very sympathetic, not easily moved in unison and sympathy with the feelings of others. You could read with little manifestation of emotion what would greatly excite a sympathetic soul, yet you may not be wanting in kindness and tenderness, but in sympathetic tone. Must drive on in your own course, and not in the ways nor with the moods of others.

**FULL.** — You can imitate, copy, and even mimic, when you try, though you are not remarkably apt at it. With practice, might excel, but without it, will be only an ordinary mimic, and probably are not disposed to devote much attention to it.

*Full 2d.* — You can copy after a pattern, or imitate any piece of work to which you have been accustomed, but you cannot mimic well, probably.

*Full 3d.* — You would, with due practice, succeed in drawing, pencilling, sketching, etching, or engraving, whether you would in coloring or not; would imitate the forms and features of matter, and copy after a pattern, well; at least very fairly so.

*Full 4th.* — You can mimic the ways and manners of others with a good deal of accuracy and aptness, but you do not copy well nor closely. Apt to imitate the fashions, habits, manners, customs, and general tone of the society in which you move; to fall into the ways of others.

*Full 5th.* — You manifest a good deal of sympathy with your surroundings. In reading a touching incident, or hearing the recital of such, or witnessing it, or a representation of it, you cannot remain unmoved, but are apt to fall into the current of feeling, and move along with it. Still, you have control of yourself in this, and are not entirely carried away by it, but rather a sympathetic tone of mind.

**LARGE.** — You can copy, imitate, and mimic well and closely. Can act out well, can assume the ways, manners, and peculiarities of others. Might be a very excellent mimic, for you can easily fall into that tone of feeling that you wish to represent.

It is difficult for you to preserve your own individuality, you are so apt to fall into the ways and manners of those around you. If you see a proud man strut, it is hard for you to keep from mimicking him, from strutting too; a drunken man stagger, you can hardly walk straight, a horse prance, your feet can hardly keep their usual step. You are very fond of representations, as the drama, of take-offs in pictures, etc. In speaking, you gesticulate much, act out what you say, assuming even the tone and manner of those you represent.

*Large 2d.* — You have good powers of imitation, and even of mimicry. You can copy, imitate, mimic, or takeoff well anything you see, but, with your mental and moral tone, you will not be disposed to practise this power as much as is requisite for its finest development.

In describing or speaking of any exciting or peculiar circumstance or occurrence, you are very apt to gesticulate, act out, represent the points with great fidelity and accuracy of imitation, painting it so that others see it at once. Might be a fine mimic.

*Large 3d.* — You can copy, eminently well, anything before you, anything you see, as a pattern, but you are not so apt in mimicking tones of voice, gestures, manners, habits, etc., though you can do even that tolerably well.

You would attain excellence in drawing, sketching, pencilling, copying, or engraving, and would probably take delight in it. You have in this the first practical element of success as an artist.

*Large 4th.* — You can imitate, and are very apt to, the manners, habits, etc., of those with whom you associate, and have a strong tendency to fall into and follow the fashions, particularly of those whom you admire, respect, or love.

*Large 5th* — You are naturally very fond of representations of plays, of the theatre, the opera, the drama.

You should not allow yourself to indulge the passion for plays, for the theatre, etc., lest it lead you too far, absorbing your attention and warping your mind.

*Large 6th.* — You have a more than ordinary development of the sympathetic tone of mind; can easily assume that condition of feeling that you wish to represent, until it becomes, as it were, real to you; could work yourself into tears, or anger, or mirth, or the tragic or pathetic tone, almost at will. You could act well with practice and discipline, or read well, imparting much feeling to what you read or act; eloquence.

You are greatly affected by the tone of feeling around you, taking on as it were the tone or tinge of the atmosphere, cheerful with the cheerful, gay with the gay, and sad with the sad. Your heart throbs in unison and sympathy with the hearts of others. Their grief or woe affects you and moves you to tears as quickly as your own. You should not read many touching nor pathetic things, lest they move you too deeply, nor read romances, nor whatever is designed to affect the sensibilities. Your features are very expressive, following much in movement those upon which you look, and especially if they interest you. Very sympathetic. Your sympathy enables you to win your way readily to the hearts of others, to their confidence.

**VERY LARGE.** — You have an unconquerable propensity to mimic every peculiarity and oddity you observe in others. Are always imitating, and can hardly live a life of your own, but copying the ways, manners, gestures, tones, etc., of everybody else, and even of the animals. Can imitate the cattle, the birds, etc. Are a most consummate mimic, too much so to be independent and dignified.



## MIRTHFULNESS.

**SMALL.** — You are very sober, serious, solemn, long-faced. Not witty, jocose, nor humorous, but apt to take everything literally, and in earnest.

*Small 2d.* — Life is serious, sober, and earnest, to you, — little time or disposition for fun, playfulness, or holiday sport.

**MODERATE.** — You are rather serious, sober, and earnest, — not very witty, humorous, nor mirthful. Rather dry, still are, at times, playful, and occasionally you enjoy a joke very well, and laugh pretty heartily, but, all in all, you incline to the sober, the long-faced, — to take even jokes in earnest.

Should cultivate the witty, humorous, laughable, by reading comic books, poems, plays, etc., joking in company, and by seeking humorous society, etc.

*Moderate 2d.* — You are not very witty, nor mirthful; not disposed to jokes, jollity, fun, repartee, nor facetiousness, but you sometimes indulge in playful, lively, and perhaps, merry moods. Your laugh is light, not deep and hearty.

*Moderate 3d.* — You are not very witty, nor mirthful, but you have something of the droll that provokes laughter on the part of others, — a droll manner, droll ways of doing and saying things.

**AVERAGE.** — You enjoy a good joke in its proper time and place, but you are not very apt at making one; not very witty, mirthful, facetious, nor humorous; not very fond of fun. Are habitually rather grave and earnest.

*Average 2d.* — Although not very witty, nor mirthful, nor humorous, nor particularly keen, nor sharp, in turning or giving a joke, you are quite playful, and sportive, and merry, laughing a light, lively laugh.

*Average 3d.* — You are not very mirthful, yet you appreciate a good joke, and have, at times, a droll way of doing or saying things that makes others laugh, and gives you the reputation of being somewhat witty and waggish.

*Average 4th.* — You are generally rather serious, and sober, and earnest, but sometimes you get off a dry, cutting, pointed joke, that those who hear will be apt to remember, even though they do not laugh very heartily at it.

**FULL.** — You are quite witty, playful, humorous, mirthful, but not remarkably so. You enjoy jokes, fun, and sport, in their place, but are not greatly affected by them; and, though you are not master of ceremonies in that way, you sometimes start a jest that has its day. Are ready in your replies, and rather apt in turning aside, or back, the joke that is aimed at you.

*Full 2d.* — You are quite playful, sportive, lively, and merry, at times, jocose and jolly, but only at times; are not remarkable for real wit and mirth, but not wanting in them.

*Full 3d.* — You enjoy fun and sport very well, and laugh heartily and freely thereat; appreciate a good joke, but are not apt in turning nor starting it, nor are you very witty in your replies.

*Full 4th.* — You are at times quite droll, and comical, and odd, having a way of seeing things in a laughable and ludicrous light, and of turning them into ridicule, still, you are not very witty.

*Full 5th.* — You are more humorous than witty; are disposed to say things in a jolly, humorous, good-natured, ludicrous, comical way.

*LARGE.* — You are very witty and mirthful. You laugh heartily at a good joke, and can fully appreciate it. You are very apt in your replies, and ready in repartee. It is not easy to catch you in a joke. Your wit is rather brilliant, sparkling. It relieves you often from embarrassment, where your judgment would fail.

You have a strong disposition to tantalize, tease, play tricks, jokes and fun, upon others. You are not serious nor earnest, but disposed to find the ridiculous side of every subject, to look at it in a different light from what others would expect.

*Large 2d.* — You are more humorous than really witty; more disposed to provoke and enjoy a laugh, than apt in turning a joke. You are famous among your friends for droll remarks, odd sayings, for a broad, jolly humor, that makes you very companionable. In telling a humorous story, you make the most of it, and your friends will sometimes watch your conversation for opportunities to laugh at your odd remarks. It is hardly a step for you from the sublime to the ridiculous, but it is many a one from the ridiculous to the sublime. You have a strong propensity to see the ridiculous side of everything, the absurd, the comical

*Large 3d.* — You are known among your friends for a dry, pungent wit, a bitter mirth; a tendency to droll, but stinging remarks; a kind of sarcastic, biting playfulness, if it may be so called; irony.

*Large 4th.* — You are very strongly disposed to laugh at and enjoy the jokes made by others, but are not very apt to make them yourself. More known for your own risibility than aptitude in producing it in others. You laugh very heartily and freely, and enjoy it much

*Large 5th.* — You are a jolly, lively, merry, roisterly, social companion. You give way sometimes too much to fun and sport, and hilarity, and mirthfulness, and merriment.

You should restrain your mirth, and be more sober and earnest, not give way too freely to sallies of fun and jollity, especially where there is danger of wounding the feelings of others or of lowering your own dignity.

*Large 6th.* — You are very fond of witty, funny, but smutty jokes. Are apt to notice low and vulgar things, and to make fun out of them. Your wit is unclean. It is too apt to feed upon the obscene, and yet it laughs heartily, and is roisterly and jolly, and good-natured; compelling others to pardon the coarseness, for the fun's sake, — a clown.

**VERY LARGE.** — You are remarkable for wit, sport, fun, humor, jollity, comicality, and all the mirthful catalogue. A king's jester,—a comedian; danger of being clownishly funny, and of sacrificing too much to the mirth.

## INTELLECT.

**SMALL.** — You are weak in intellectual power; not capable of attaining much; perhaps idiotic, or almost so.

**MODERATE.** — You are not at all remarkable for general intellectual strength or capacity. With culture may become all of ordinary, but not much more.

**AVERAGE.** — You have an average but not great power of intellect, capacity for knowledge and mental development, but you are not very deep nor brilliant. With proper and careful culture, might attain a good deal, but without it not much.

You should by all means cultivate the intellect by a thorough and patient course of study, by reading much and writing and thinking, and hearing lectures, and joining in discussions, and travelling, &c.

*Average 2d.* — You have a desire to acquire knowledge, to be a scholar and to do something intellectually, but you find it difficult. More of the will, probably than the way.

*Average 3d.* — Your intellect is bright, lively, and active, but not studious nor diligent, but easily satisfied with its own attainments. Will not be apt to be very extensively nor thoroughly informed. Not very deep nor patient as a student.

*Average 4th.* — Your intellect is not very brilliant now, but perhaps rather dull, but by-and-by, as your constitution matures, it will brighten out and show good capacity, and be capable of much; fair promise for the future, but not ready now.

Your intellect would be very fair if ill health did not impair it, but it does — ill health or organic derangement — and will. Doubtful what the result will be.

**FULL.** — You have a fair, and rather fine intellect, which, if properly nurtured, developed, and directed, will attain much; otherwise, will show itself, only, in a fair, general knowledge of its surroundings.

*Full 2d.* — You learn quite quickly and easily, gleaning knowledge readily, but you have no great passion nor desire for intellectual attainment, for the deeper study of books, though may relish light reading, light literature, but probably prefer some other employment.

*Full 3d.* — You learn slowly and probably with some difficulty, but you have a passion, or at least, desire for knowledge, that will strengthen with

your years, and induce you to study diligently and patiently when you can, and that will make you at last, if health and opportunity permit, a deep, if not a brilliant scholar.

*Full 4th.* — Yours is a practical, plain, business intellect, but, probably not very highly cultivated. Would like to read and study, if you found time, but you do not find much time nor opportunity for it. Will show to better advantage in every-day affairs than in literature, books, or science. Should, by all means, cultivate the intellect more.

*Full 5th.* — Yours is a plain, every-day intellect, of fair strength, but little culture. It will, probably, never achieve any great success in the way of thinking or studying, though may do much in business affairs.

*LARGE.* — Yours is a fine intellect, and strong. You delight in study and intellectual exertion. You will pile up knowledge, as a miser would gold, as the treasure of the life. Are much disposed to reading, and thought, and observation, on the ways and mysteries of existence. Will, probably, attain quite a high culture, and be scholarly, and show fine mental acumen. A good intellect.

If you do not restrain your intellect, it will eat you up. You know how to do it and you should do it. The tree of life will grow all to top with you, and fall for want of root or bole.

*Large 2d.* — Yours is a good intellect, good natural ability, good capacity for thought, knowledge, culture. If properly disciplined it would attain much.

*Large 3d.* — You learn easily, rapidly, but fitfully, not diligently, patiently, steadily, and hence even though bright, perhaps brilliant and quick and sharp, will not be apt to attain as much as some who cannot glean so easily. You have the capacity, but are wanting in the patient application that fills it to its utmost.

Yours is a rather bright but flashy intellect, a quick, keen, sharp, scintillating mind, but not deep patient nor steady. Could, but would not.

*Large 4th.* — Your intellect is precocious, developing, and ripening before its time — the worm at the heart. Brilliant and old in youth, but with feeble promise of age or promise of feeble age, unless the intellect be restrained, till the body gain strength.

*Large 5th.* — Your intellect is strong, but wanting, a little, in discipline. You are capable of large attainments in knowledge, but your culture is, probably, not very high, and merely the result of your experience, in dealing with the world. You would like to read and study, if you found opportunity, and, at times, will find such opportunity, but other pursuits will claim most of your time and attention.



Your intellect does not develop and will not, till the body attain nearly its growth. Your youth is not brilliant, but perhaps rather dull or of plain common sense, but you will ripen up by and by to a fine strong intellect.

*Large 6th.* — Yours is a large intellect, but plain, rough and practical; solid and strong in dealing with the world, but not disposed to a high culture, to books nor literature. Can do for yourself, and succeed better than many that are more refined and cultivated.

**VERY LARGE.** — You are remarkable for your disposition to acquire knowledge — to think, study, and observe the ways of life. You will know much, be a person of large and varied information, and extensive research; and fine mental acumen — eminently so.

## INDIVIDUALITY.

**SMALL.** — You have very feeble observing powers. You seldom notice anything, — make but little use of the eyes; could give but a very faint and feeble description of any strange scenery, or new country, through which you may have passed, or, indeed, even of that to which you have been much accustomed. Should, by all means, learn to look, notice, observe things.

**MODERATE.** — You notice but little, and have only ordinary observing powers. You could give only a vague and indistinct account of the things you have seen on any journey, or in any strange place. You could hardly describe the appearance of your friends, nor the details of the furniture in a room with which you may be familiar, nor of the objects on the road you may have travelled often.

*Moderate 2d.* — You would profit by travelling much, and writing out descriptions of all you see, and by drawing maps of the routes, and by filling out such maps in detail, from the memory; and when that fails you the first time, look again, and bear it in mind, and, by so doing, you will learn at last, to delight in seeing all things new.

**AVERAGE.** — You have some disposition to observe and notice things, but you are not very curious nor inquisitive.

*Average 2d.* — You generally retain a tolerably distinct recollection of what you have seen, but not the closest nor entirely accurate.

*Average 3d.* — Although not remarkable for powers of observation, nor for distinctness or accuracy of recollection as to what you see, you have a great desire to see strange, curious, and wonderful things. Would put yourself to much inconvenience to see a curiosity.

**FULL.** — You are quite a close observer. You see what is to be seen. Your eyes are open, and to some purpose; yet you are not disposed to a very close scrutiny, nor scanning of details. Will readily call to mind the general features of what you have seen, and, when you try, can remember very well the more minute points, but are apt to overlook them. Have quite a desire to see, examine, observe, but, when you wish, can control it.

*Full 2d.* — You notice things very well, and remember them distinctly when you can see them, but defect of vision interferes with your exercising this faculty. Have naturally good powers of observation.

*Full 3d.* — You have much curiosity to see and know about what interests you, to hear the news, perhaps the gossip of the day, to see what others wear, and how they look, &c., but you pass things on the street, common things, many times without noticing them, and would ride through a strange country without learning much about it.

*Full 4th.* — You are quite inquisitive, disposed to ask questions, to see and know how things look, and what they are, and all about them, but, when this curiosity is gratified, you soon forget about them, for you are not very close in the observation of details.

**LARGE.** — You have a great propensity to observe, see, know, examine everything around you. Are always looking, and with open eyes. You retain very distinct recollections, even of the details, of the appearance of everything that attracts your attention. Will have a large and general information, however deep, as to the appearance of things, and will manifest much curiosity to see into and learn all about everything. Very apt to stare at anything strange or new, and to “devour it with the eyes.”

If you travel far in a day, are apt to suffer from pain over the eyes; and, when you close them, to recall, rapidly, vivid pictures of what you have seen on the journey. Such pictures will flash and dance across the mind, till sleep relieve the inflamed brain from the result of too sharp looking. This tendency to observe, makes you practical, off-handed, and ready.

*Large 2d.* — You have a strong desire to see what is to be seen, a curiosity, a disposition to scrutinize, to inquire, especially so regarding anything new or strange. Good observing powers.

Riding through a country that is new to you, you would rather suffer exposure to the weather, if not too severe, to be outside and able to see, than enjoy a more comfortable position where you could not see. Would dislike, in such a case, to wear a veil over the face, or glasses on the eyes. You are inquisitive, wanting to know how things look, “see there,” and what they are, and all about them.

*Large 3d.* — With good powers of observation, you have a great desire to see new, strange, and especially wonderful or curious things. Would go far out of your way to see a rare specimen or curiosity, and would remember very distinctly and long just how it looked.

You have a strong desire to see pictures, drawings, panoramas, and by their aid you will learn much.

*Large 4th.* — You look as if with a microscope, seeing the little things, the details, the fine, close by, but you have but little of the telescopic power that observes the large and grand afar off.

Your mental vision is limited, microscopic, seeing little things close by as if they were large, but unable to comprehend the large, only in its smallest parts, taken separately. To you, the mountain is made of pebbles, and sand, and rock, etc.

*Large 5th.* — Your vision is far and general, taking in large scope, but not keen and sharp close by, telescopic rather than microscopic

Your mental vision is far, and comprehensive, and general, taking in large scope, but not particularly nice as to detail; not sharp as to what is close by. You see the mountain that is future and far, but when you attain it, you will lose sight of it, forgetting that it is made of the rock and the pebbles, and sand, like those at your feet, — so the blue mountains of Hope.

**VERY LARGE.** — You have an unconquerable desire and propensity to see and know every thing around you; to glean and gather knowledge that you will, probably, never digest. You are always prying into every thing, and you can not well restrain yourself. This is a passion, a mania, with you.

## FORM.

**SMALL.** — You have but a very feeble and indistinct recollection of the forms, features, and outlines, of what you have seen. Although you may recollect the things, you will forget their looks, appearance, shape. Have but a poor memory of faces, and are but a poor judge of symmetry of form.

**MODERATE.** — Your memory of features, faces, forms, outlines, shapes, etc., is not very distinct nor retentive. You may remember very well those with which you are familiar, but new and strange ones you are apt to forget. Nor are you a good judge of forms. You are often baffled when you meet people to know whether you have seen them before or not.

Should cultivate a disposition to observe and remember faces, forms, features, outlines, shapes. Should study drawing from nature, not from copies, as among the best means of attaining it.

**AVERAGE.** — Your memory of forms and faces is only tolerably fair, not the best, neither is it the poorest. You recollect very well those with which you are familiar, but new ones, those that you have seen only occasionally, you are apt to forget or get confused, not able to tell which is which.

**FULL.** — You remember faces, features, forms, outlines, shapes, etc., well, but not as distinctly as some do. You are, also, a very good judge of them, as to whether symmetrical or otherwise, but not enough so to be remarkable.

*Full 2d.* — You remember faces, forms, and features, well, when you can see them, but defect of vision is marring this power to some degree, though you probably will always retain a tolerably distinct recollection of those with which you are familiar, whether from seeing or otherwise.

*LARGE.* — You are endowed with an excellent memory of faces, forms, features, shapes, outlines, etc. If you once see a face, you remember it long; and those with which you have been familiar, you hardly ever forget, but, years after you have ceased to know them, will be able to recall, distinctly, their looks, as the daguerrean brings out the picture on the plate.

You can distinguish the forms of those you know, at quite a distance, and even when you can see them but dimly, as in the dusk of evening. Are a good judge of forms, of symmetry, of outlines.

*Large 2d.* — You are a good judge of forms, shapes, outlines; and you have a very good memory of faces, when you try to remember them, but you are often careless of noticing people, and hence may forget them when you meet them again.

*Large 3d.* — Although your vision is defective, preventing your seeing faces and forms to advantage, you retain a very distinct recollection of the outlines, and shapes, and features, with which you are familiar.

You have a nice sense of form, and if you could see, would remember distinctly, faces, features, etc., even those that you might have seen only once. You know a form, or shape, or outline, by feeling, — a piece of money, or of cloth, or whatever else. A nice sense of touch.

*Large 4th.* — You ought to be able to write a good hand, to be a good chirographer, if you have a steady nerve and practice, or draw forms and outlines well.

*VERY LARGE.* — You hardly ever forget a face into which you have once looked, or a picture that has attracted your attention. You are an excellent judge of forms, outlines, shapes, — as the shape of letters in writing. You must be remarkable for your ability to notice and remember forms, faces, etc., to determine them at a distance, even under disadvantages of seeing them.

## SIZE.

*SMALL.* — You are a very poor judge of size, length, breadth, height, depth, proportion. Would give but a very vague idea of the size of any object you have seen. Large and small, long and short, are much alike to you.

*MODERATE.* — You are not a very good judge of the size or proportion of bodies, yet with practice, and frequent measurements, you might learn to determine them with a good degree of accuracy. You are not very apt to notice bulk, length, width, etc.; hence, in describing any object you have



seen, you give but a vague idea of its size. In cutting, or procuring material, to serve any purpose, you are very apt to get more or less than is necessary, if you do not first measure it. Should learn accuracy of eye.

**AVERAGE.** — You have a tolerably accurate eye in determining size, bulk, and proportion, but are not gifted in this respect. You find it best to measure, where there is need of anything like precision, for you cannot decide very closely without.

**FULL.** — You are a very good judge of the size, bulk, proportion of any object you see. Have generally a correct eye, in measuring distances. Can tell when a body is crooked, or straight, how far, how near, etc., but are not remarkable for ability in this way.

**LARGE.** — You have a very accurate eye in determining size, bulk, proportion, length, breadth, thickness, etc. You can tell, by a glance, whether a body is crooked or straight, and if you see anything out of proportion, it affects you unpleasantly,—anything, as mechanics would say, “skewing,” or out of plumb.

You can tell the distance from one point to another, how far, how near; can measure any article, almost as well by the eye, as others can by rule; can tell from its size nearly its weight. With practice could shoot a rifle, play billiards, or roll at ten-pins well; that is, if the nerve and muscular systems are in health.

*Large 2d.* — You are a very good judge of the weight, or measurement of a body; apt to detect its deficiency or overplus when interested in it, and not easily nor often deceived, as to weight or measure.

You can tell the weight of any small body with a good degree of accuracy by merely lifting it. You naturally fall into ways of measuring, as by the length or breadth of the finger or hand, or the length of the arm from the thumb to the ear, or in some such way.

**VERY LARGE.** — You have a most remarkably accurate eye. Rules, weights, and measures, are of secondary advantage to you, for you can determine all matters of ordinary bulk and proportion, very closely without them, quite as much so as others can with them; rarely deceived in measure.

## WEIGHT.

**NOTE.** — The locality and function of this organ are not well determined, but admitting the general Phrenological opinion, your character may be marked as designated below:

**SMALL.** — You could not balance yourself on a high place, but would be likely to become dizzy, “and topple headlong down.” Could not ride on high, balance on a horse, fling a stone, pitch a quoit, nor do anything requiring a nice sense of gravitation. Apt to stumble and fall often.

**MODERATE.** — You can not maintain your balance very well, on a high place, have not much of the ability to climb, to equipose, to fling a stone with precision, pitch a quoit, nor in short, to do anything requiring a nice appreciation of the laws of gravitation, yet could succeed fairly, with practice, but probably never excel; apt to miss your footing often, and to fall.

**AVERAGE.** — You have only a tolerably nice, not very accurate sense of weight, balance. With practice, might learn to play billiards, roll a ten-pin ball, pitch a quoit, or fling a stone, but you will never be likely to attain great success or skill, in anything of the kind. Have rather a vague idea of the laws of gravitation.

**FULL.** — You can maintain your balance very well, even on a high place; could walk a plank, fling a stone, pitch a quoit, ride a horse, etc., well, with ordinary practice. Are endowed with a fair, intuitive perception of the laws of gravitation.

*Full 2d.* — You have naturally very fair ability to balance, as in riding on horseback, or to fling a stone, or pitch a quoit, or shoot, and have a fair perception of the laws of gravitation, but you hardly exercise this faculty enough to develope it; will not be thought to have as much as you have, for it is rusting for want of use.

*Full 3d.* — You shrink from climbing on high, dangerous places, for you get dizzy-headed there, and suffer from painful, and indescribable emotions, such as will be apt to haunt you sometimes in your sleep.

On the ground, on safe places you tread well — with freedom from falling or stumbling, and a good degree of surety of step, maintaining your balance, and have naturally a fair idea of weight, the laws of gravitation.

**LARGE.** — You have a nice, intuitive perception of the laws of gravitation, hence you can maintain your balance easily and safely, even on high places.

You could easily learn to walk a rope, to climb as a sailor would, to balance on tiptoe, to hold a body in equipose, to ride well, and in strange positions, on a horse, like a circus-rider; to shoot well, fling a stone, pitch a quoit, and would delight in the laws of projectiles. Could wrestle well. You seldom miss your footing.

*Large 2d.* — You do not like to climb or stand on high places, for you become dizzy-headed there, and suffer very unpleasant emotions, such as sometimes haunt you in feverish sleep, but you rarely miss your footing, or stumble, or fall, and you have a nice sense of weight and balance and the laws of gravitation.

*Large 3d.* — You are not apt to become dizzy-headed on high places, do not shrink from them, but, on the contrary, rather delight in them, but you are not remarkable for nice sense of weight or balance, or of the laws of gravitation.

**VERY LARGE.** — You are remarkable for your skill in balancing, in determining and maintaining the centre of gravity, in holding in equipose any body that you can command. Should be able to perform strange and wonderful feats in walking a wire or tight rope, in balancing and suspending objects on a point, — in short, in everything requiring a nice and accurate perception of the laws of gravitation.

### COLOR.

**SMALL.** — You can tell white from black, perhaps, and but little more.

**MODERATE.** — You are not very apt to observe colors, unless they are strong, or in glaring contrast. You seldom notice, and you cannot generally tell, the color of garments that you have seen others wear, nor of a friend's hair nor eyes. Are not a good judge of the nice coloring of a picture or a flower. Are not particularly interested in colors ; do not delight in them.

Should cultivate this organ, by contrasting colors, and learning the separate tints of a flower, a painting ; by learning to analyze temperaments from the color of the hair, eyes, etc.

**AVERAGE.** — You take some interest and pleasure in colors, but not much ; can tell the stronger shades and more violent contrasts, but are not apt to notice the nicer blendings of the more delicate hues.

*Average 2d.* — With practice in coloring, you might attain some success, but not great skill ; might learn to paint houses, ships, wagons, signs, etc., but you are not apt at blending the more delicate tints and hues.

**FULL.** — You can judge of colors tolerably well, and can remember them when you try, and are pleased by a proper blending of them. With practice and discipline of the eye, you would be able to determine the nicer shades and tints of pictures or of flowers, yet you are not eminent in this way.

*Full 2d.* — You might, by practice and discipline of the eye, attain much success in coloring, in painting, but, without such discipline, will not be remarkably sensitive to the more delicate tinges, and hues, and shades, and blendings of fine colors.

**LARGE.** — Your eye is very sensitive to fine blendings of colors, so much so as to be pained by violent contrasts, or strong mixtures. You delight in delicate tints and shades, and hence will love to contemplate fine paintings, the flowers, the clouds, the autumnal woods, a rich and gorgeous sunset, etc., and to you colors are rich in sentiments, are suggestive, as gray, of cold ; scarlet, of intense passion, or of the sound of a brass instrument, etc. You notice and remember the complexion of your friend, the color of the hair and eyes, and of the garments worn on any occasion on which you may have been present, etc.

*Large 2d.* — You would, with due practice, color finely, paint well, for you have a nice, instinctive perception or sense of colors, and shadings, and tints, and hues.

*Large 3d.* — You delight in high colors, as scarlet, and in strong and violent contrasts of them, inclining, perhaps, to a preference for the vermillion. You like fine and dashy colors in dress and furniture, — something of the scarlet in everything.

*VERY LARGE.* — You are remarkably sensitive to fine colors, and a nice and delicate blending of them. Are very apt to notice and be pained by any ill proportion of colors. If you were a painter, you would be a colorist, and delight in Titian, Rubens, Vandyk, etc.

## ORDER.

*SMALL.* — You are very shiftless, untidy, and slovenly in your habits.

*MODERATE.* — You are rather untidy, careless, and disorderly in your habits; are not apt to have “a place for things, nor things in their place,” but “to let them hang at loose ends.” Are not systematic, but apt to manage your business, and probably every other concern of life, in a slipshod and disjointed way, to leave the strings untied and dangling.

*Moderate 2d.* — You should cultivate order, system, arrangement; should learn to have everything in its place, as far as you can, and in its time too; should discipline yourself to precision and punctuality, and if even at some sacrifice, aim always to be orderly.

*AVERAGE.* — You like well enough to see things in their place, but do not care a great deal about it, do not trouble yourself much about slight disorder or disarrangements, are not very particular, but tolerably orderly.

*FULL.* — You like to see things in their place, and take much pains to put and keep them there, though none too much; are generally rather orderly, systematic and tidy, but not remarkably so.

*Full 2d.* — You like to see things neat, tasty, and pretty, but you are not very regular nor systematic in arranging them. Not so orderly as tasty, — more fond of beauty than of order.

*Full 3d.* — You like to see things in order, and if you have control of others, may induce them to keep them so, but are not very apt to do it yourself, either because you are too busy, or else averse to making the requisite effort to do it, — as some would say, too indifferent.

*Full 4th.* — In some things you are quite orderly, and particular, but in others, such as you deem less important, you are lax and indifferent. Not an even development of this organ.

*LARGE.* — You are very systematic, orderly, and precise, having your own affairs, as far as may be, carefully arranged and adjusted, and not to be disturbed with impunity, yet you are not over particular, but quite enough so, for there is some probability that your precision will be a source of annoyance to some of your friends.



*Large 2d.* — You are very regular, tidy, systematic, orderly and precise in all your arrangements, — what some would call “old maidish.” You lose time and strength by being too orderly and particular ; although you aim to make things move regularly as clock-work, it takes too much time to fix the clock.

*Large 3d.* — You are rather formal, stiff, prim, precise, punctilious, ceremonious. You fix life too much to forms, and rob it of its freedom and grace ; are over anxious about points of order, system, and arrangement ; too apt to put faith in that doubtful, and perhaps, deceitful old proverb, “ Order is Heaven’s first great law ”

Cultivate naturalness, childlike simplicity, and freedom in action, behavior, and expression, — what the French would call *insouciance*.

*Large 4th.* — You are very much annoyed at disorder and irregularity, at interruption or disturbance of your affairs. A little thing out of place frets and worries you. You wear yourself unnecessarily about trifles in this respect.

*Large 5th.* — You should restrain order, should give yourself more ease, freedom, naturalness, *abandon* ; should learn to let things slide, and not trouble yourself much about them. Nature is not always orderly, why should you be ?

**VERY LARGE.** — You are remarkably precise, particular, orderly, systematic, tidy, formal. This is a passion with you. You will be likely to spend a large part of your time in trying to obtain order, where others create what to you is confusion, — and in this respect, you will be unhappy. You should most decidedly restrain it.

## NUMBERS OR CALCULATION.

**SMALL.** — You are not free nor easy in multiplying, dividing, adding, subtracting, counting, nor in any way using or remembering numbers. Indeed, you are markedly deficient in this, and naturally averse to exercise in the *ground* rules of arithmetic, however successful in the *higher*, and in the mathematics generally.

**MODERATE.** — You are not apt in the use of numbers, in multiplying, adding, subtracting, dividing, counting, remembering how many, nor in anything depending upon a nice and ready appreciation of the relation and value of numbers, however well you may succeed in higher arithmetic and the mathematics. Would not make a quick and correct accountant, though, with discipline, might succeed very fairly, and might, by certain rules and forms, attain rapidity, and, perhaps, precision, as both rapidity and precision are attained by mere mechanical instruments for computing interest, etc. Still, you have but little of the genius of numbers.

*Moderate 2d.* — You should and might cultivate numbers by a diligent and careful study of mental arithmetic, by practising multiplying, dividing, counting, and trying always to remember how many, to give the statistics, the figures precisely, and in short by a frequent and powerful exercise of the faculty.

*Average.* — You would succeed fairly in the use of numbers, if you found it necessary to study and use them, but you will hardly delight in such study, nor attain great excellence in it, but will probably be averse to it.

*Average 2d.* — You show some ingenuity in finding out ways for the solution of mathematical problems, for attaining the sum total, but you are not very apt at the mere use of numbers, as in multiplying, dividing, etc.

*Average 3d.* — If you find it necessary to use figures much, as in keeping accounts, or making change, or whatever else in a business way you will learn them fairly well, but otherwise, will show but little ability in this direction, little delight in the ground rules of arithmetic, but probably would find them rather an irksome study.

*Full.* — You succeed in the use of numbers, as in adding, subtracting, counting, etc., very well; also, with practice, in the higher mathematics, but you are not remarkable, perhaps, for ability nor genius in this way.

You can remember numbers, how many, whether applied to separate units as in counting, or to the aggregate, when expressed. Will take some interest, though hardly delight, in the ground rules of arithmetic.

*Full 2d.* — You would succeed much better in the higher mathematics, in geometry, trigonometry, the science of angles, curves, proportions, etc., than in the ground rules of arithmetic.

*Full 3d.* — You would succeed in the abstruse mathematics, as algebra, better than in the more practical and every-day use of numbers, as in counting, adding, subtracting, etc.

*Large.* — You succeed more than ordinarily well in the use of numbers; could multiply, divide, add, subtract, and count correctly, easily, and rapidly, and learn, as by intuition, the relation and value of numbers.

*Large 2d.* — You take delight in mathematical computations, in statistics, in telling how many, in solving difficult problems, in playing chess, and draughts if familiar with the games, and in short, in everything that exercises a fine mathematical talent. You also remember numbers well.

*Large 3d.* — You would succeed excellently well in the higher mathematics, as in geometry, trigonometry, algebra, though only ordinarily in the mere use of numbers, as in the primary rules of arithmetic, and your want of skill and rapidity in the latter will retard your success in the former.

*Large 4th.* — You would succeed well in the use of numbers, in adding, subtracting, counting, etc., in remembering how many, and in everything pertaining to mere numbers, but only ordinarily in the higher mathematics.

**VERY LARGE.** — You are remarkable for your ability in numbers ; a genius in mathematics, a prodigy. You take an intense delight in figures, statistics, numbers. This amounts to a passion with you.

### LOCALITY.

**SMALL.** — You have but a very feeble and indistinct recollection of localities, the relative position of bodies. In strange places, you are easily lost and bewildered, hence you probably prefer to remain at home, or, at least, where you are acquainted with the surroundings.

**MODERATE.** — You have not a very distinct nor retentive memory of places, localities, the relations of objects to each other, the points of the compass, etc. In large cities, new countries, deep forests, or on the waters, you would be apt to be lost and bewildered, “turned round ;” yet you are not remarkably deficient here, but might, with culture, attain a good ability to remember localities, etc.

You should pay much attention to geography ; travel, and read books of travel, tracing on the map the regions referred to, and draw maps of those you visit, and you will soon attain a power in this way that will be gratifying.

**AVERAGE.** — You have a tolerably fair memory of places, of the location of what you have seen, the relative position of one thing to another. With care in observing, you would find your way in new places, but if forgetful, you stand a chance of becoming bewildered and lost.

*Average 2d.* — You have a desire to travel in new places, to see strange countries, but if left to yourself, to your own guidance only, you would be very apt to lose yourself, to get bewildered and turned round either in a large city or in the woods. Have not a very distinct memory of places.

*Average 3d.* — You do not bear well in mind the points of the compass, but when you travel, are apt to get turned round. In some places, the north seems east to you, and in others, the south seems east, and in some, you have but very vague ideas as to which is east or west, or north or south.

*Average 4th.* — You are often bewildered as to your position, particularly when you wake up in a dark night and a strange room or place, or when you travel, being seated in the inside of a coach or car, and not able to see which way you are moving. Have not an intuitive knowledge of the points of the compass.

**FULL.** — You remember well the places you see, the localities of objects, and their relations one to another, the points of the compass, etc. ; would enjoy travelling, reading books of travel, looking over maps, etc. You find your way ordinarily well in strange places, are not very easily nor often lost, but are not remarkable in the strength of this instinct.

*Full 2a.* — Although not remarkably apt at finding your way in new or strange places, nor in remembering the locality of what you have seen, the relative position of one thing to another, you still have a great desire to travel, to see the world, — new places far and near.

*LARGE.* — You have a very retentive and distinct memory of the localities you have visited, and of the relations to each other of the objects you have seen, the whereabouts of things. You love to travel, to see the world.

*Large 2d.* — You can find your way, easily and readily, in strange places, through large cities, deep forests, or over the water. You are not often lost nor bewildered as to your position, but can generally tell the points of the compass, and which way to go. If a scholar, will delight in geography and books of travel.

*VERY LARGE.* — You have an insatiable desire to travel, to see strange, new places, and you have a most remarkably retentive memory of all the localities of interest that you have ever visited. You can tell just how any place appeared when you saw it, and what particular spot each object occupied. Would make an excellent geographer, or explorer of new regions.

## EVENTUALITY.

*SMALL.* — Yours is a very treacherous and unreliable memory of events, facts, circumstances, narratives, details, minutiae of active life, etc. You are very apt to forget even the most important occasions, and to be considered absent-minded and careless when the memory only is at fault.

*MODERATE.* — Your memory of facts, incidents, circumstances, stories, narratives, etc., is not very retentive, but rather treacherous and poor. It would be with great difficulty, if at all, that you could call to mind the events of any preceding day, — the details, or, as you would self-excusingly say, “the minutiae, the trifles.” Many incidents are trifles to you, that are at last of great importance. As a witness, you would give but an unsatisfactory and vague account of what you had seen. You would be a poor historian, and, however well read, you will remember only the skeleton principle, and forget the shadings and colorings of the many facts.

You should cultivate the memory by a careful study of history and biography, by writing, in the evening, an account of the incidents of the early part of the day, up to a certain hour, in the most minute detail. After practising till at home in this, extend the time, writing, as it were, this evening, what occurred yesterday morning; when accustomed to this, extend the time still further, till you write occurrences a week old; and also what happened the same day write in a separate place, so that you may be able to compare notes, and correct the one record by the other, and extend the memory, while you make it attentive to details. This is a very effective way of strengthening this very desirable faculty.



**AVERAGE.** — Your memory of events, incidents, narratives, stories, facts, what happened, etc., is not very retentive nor ready, still, it is not the most defective nor treacherous, but rather unreliable.

*Average 2d.* — You remember very well what interests you much, what appeals to your stronger faculties, but of that in which you take less interest, you are apt to be forgetful.

In reading a book, or especially a newspaper, you remember very well the little incidents that strike your attention, while you pass over others, forgetful of seeing them at all; not noticing, rather not remembering them.

*Average 3d.* — You sometimes complain of want of memory in reading, etc., where it is really not at fault, but where the defect is want of attention.

You often read a paragraph or page while thinking of something, and not at all of what you read, and afterwards blame yourself of forgetting what you never got, — a knowledge of the subject. So in matters of every-day occurrences. Still, your memory is not the best.

*Average 4th.* — Your cares and trials are killing your memory, which was once fair perhaps excellent, but is now failing more and more every day.

Failure of health, or use of tobacco, or trouble of the brain or nervous system, or some such physical cause is impairing your memory.

**FULL.** — Your memory of events, occurrences, circumstances, anecdotes, facts, etc., even in detail, is very fair, but not the best. Neither deficient nor superior in this respect; and, as memory is a desirable possession, you might profitably cultivate it, in the same manner as one having it only moderate.

*Full 2d.* — Your memory of events, of the active details of life, was once very fair, or, perhaps, excellent, but it is fading, fading, for want of culture, or attention, or health, or from some want.

*Full 3d.* — You remember much more distinctly what happened many years ago, than what happened lately. You recollect many occurrences of years long gone by, but those of yesterday, or this morning, you forget. Your memory is long in its reaches, often reviving old incidents that you had forgotten, but unwilling to pick up new ones.

*Full 4th.* — You get an idea very readily, and are apt at committing, but you soon forget it again.

*Full 5th.* — Your memory of facts, stories, events, circumstances, etc., is very fair, when you try to remember, but you are too indifferent to try. Not apt to notice what is passing, and hence will be considered forgetful, but you do not forget an event that interests you.

**LARGE.** — Your memory of facts, stories, anecdotes, narratives, occurrences, etc., is more than ordinarily good, clear, and retentive; indeed, excellent. You seldom forget anything that interests you. You take great delight in stories, and accounts of anything new or strange.

*Large 2d.* — You could learn well anything pertaining to history or biography, and, if a student, you take delight in these studies. You like to hear, and, perhaps, tell, stories, and describe incidents, and you have, in short, a fine memory, and ought to be a scholar.

*Large 3d.* — Your memory is slow to get, but sure to hold. Once fixed, any subject of memory remains upon your mind, as if cut upon a rock, but you must exert yourself to so fix it, and then can do it but gradually.

**VERY LARGE.** — Your memory of events is remarkably retentive. You seldom forget anything. You are passionately fond of stories, narratives, history, biography, etc. A fine gleaner of facts, whatever your power to digest or use them.

### TIME.

**NOTE.** — An organ whose size and function it is difficult to determine.

**SMALL.** — You have little idea of the flight of time, the length of the hours, and but a poor memory of dates. You cannot remember just the *time* of any particular occurrence or event.

**MODERATE.** — Your remembrance of the time at which anything occurred, the hour of the day, whether after or before any other occurrence, is not good. You cannot tell, at all exactly, the hour of the day or night, without clock or watch, nor remember the date of historic events, and probably, often forget your own age, though may be able to beat time to music.

You might cultivate memory of dates by first trying to recollect when incidents occur, and then by gleaning the facts of books of history, and biography, and narrative, obligating yourself to commit to memory the dates of say three of them every morning, reviewing also each day the lesson of the preceding, comparing the remembrance with the written record, and gradually extending the review farther and farther, till at last you will find it a pleasure to remember dates, and will feel a power growing up within the mind, that will greatly enlarge its efficiency.

*Moderate 2d.* — Your memory of dates is rather defective. You can hardly tell exactly the *when* of any past occurrence, though you may remember the fact. In your mind, incidents are blended and confused, not arranged in the order of their dates.

*Moderate 3d.* — You cannot beat time to music very accurately, but are apt to do it too fast or too slow, as you may feel excited or heavy. Your sense of time is not good.

**AVERAGE.** — Your memory of dates is not very retentive, neither is it very defective. You have rather a dim and vague recollection of the day or time of day on which any incident occurred, or circumstance transpired, unless a very important one connected with something else that will help you to remember it.

**FULL.** — Your memory of dates is very fair, but not the best, — the *when* of any occurrence, whether before or after any other, in point of time.

**LARGE.** — You have a more than ordinarily good memory of dates, of the time *when*, the hour of the day, at which any occurrence took place.

In recounting any incident you are very apt to tell, with great precision, the time to which it relates, and in reading any matter of fact that interests you, you want to know just when it happened. You can tell very nearly the age of almost any of your friends, and are interested in anniversaries.

*Large 2d.* — You can beat time to music accurately and well, and will take delight in correct time, and be pained by a want of it.

**VERY LARGE.** — You have an extraordinarily retentive memory of dates. You can judge of the time of the day or night as accurately almost as a clock would keep it; are seldom mistaken as to the hour; a human time-piece.

## TUNE.

**NOTE.** — This, if an organ, is one that Phrenology has hitherto been unable to explain, or, at least, the phrenologists who have attempted to describe it, in individual cases, have so often and so constantly blundered, that the more candid, and those of the most extensive practice, make a habit of ignoring it altogether. or of simply writing opposite the definition of the organ in the chart, the word, "Query," to signify that its size and definition in the case are to the examiner unknown. The solution of the problem may be found, perhaps, in the fact that music, whether vocal or instrumental, is not the language of any simple organ of the mind, any elementary principle of the soul, but is entirely a production of art, as much so as a picture, a statue, a poem, and composed, itself, of many elements, chief of which, who shall tell? However, from what light Phrenology has thrown upon the subject, your taste and ability may be described, conjecturally, as marked below.

**SMALL.** — You have very little taste or love for music, and probably never would succeed in making it.

**MODERATE.** — You are not very fond of music, nor will you be apt to attain skill in producing it, yet, with culture, might succeed fairly though probably never obtain eminence in it.

**AVERAGE.** — With proper discipline and practice, you might learn to sing or play from notes, and mechanically, but will not be apt to attain excellence in music unless by the closest attention to it, and the most assiduous training and practice.

*Average 2d.* — You are quite fond of music, but you will not be likely to attain skill in making it.

**FULL.** — You are fond of music, and are much influenced by it, and with proper culture, might become a good singer, or player, or perhaps both.

*Full 2d.* — You are very fond of music, perhaps passionately so and have a very good taste in that way, but not much skill in making it.

*Full 3d.* — With proper training and practice, you might attain success in instrumental music, but perhaps not so good in vocal.

**LARGE.** — You are very fond of music, and are much influenced by it, — cheered or saddened ; and you have a fine ear, and can easily learn the tunes you hear, and will take delight in reproducing them. They will haunt you, dwelling in the memory, and others, that you have never heard, in the imagination. Might, with culture and discipline, become a fine musician.

*Large 2d.* — You are very fond of the passional, strong, voluptuous music, but you have not a nice taste, and although you could easily learn to sing and play, you will not be sufficiently refined to excel as a musician.

**VERY LARGE.** — You are passionately fond of music, of melody, of harmony. You have an exquisite ear and a fine taste. You ought to attain eminence as a musician, for music is an all-engrossing passion with you, — the object of your holiest love.

## LANGUAGE.

**SMALL.** — You are very dry and barren in all your expressions ; have very few words, and they are not always the appropriate ones. You are no speaker, nor much of a talker, but disposed to silence, and to answer questions in monosyllables, or by some gesture, as nodding, shaking the head, or something of the kind.

*Small 2d.* — You have a great desire to talk, to express yourself, to impart your ideas and feelings to others, but you have not words at your command to do it fully. You hesitate, and perhaps stammer. This difficulty of utterance probably annoys you, especially so when you are excited and impatient to express yourself.

**MODERATE.** — You are not very free nor easy in your expressions, nor apt in your use of language. Your words are few and dry, and they but very feebly and poorly convey your ideas. It is hard for you to talk, yet you may speak fast ; but, fast or slow, you use but a few words. Your vocabulary is very limited. You will never be known as a copious and easy speaker, nor can you commit easily to memory a speech, poem, expression, or quotation.

You should cultivate language, by studying the modern languages, not necessarily the classics ; by committing to memory poetry, and fine passages in prose, and reciting them often ; by composing and repeating speeches, when alone, and engaged in the ordinary duties of life ; by talking with children, and engaging in conversation in society, and, in short, by keeping language ever busy. You would profit by a careful study of works on philology, criticisms, and reviews. *Poe's Literati* is good in that way.



*Moderate 2d.* — When excited, you endeavor to speak faster than your words will come, and hence you hesitate and hang on to the one just spoken, waiting for the next impatiently, and appearing to stammer in your anticipation of its coming, endeavoring to catch it before you can. In your calmer moods, you do not appear to such disadvantage of speech. But your thoughts are very apt to come faster than your words.

*Moderate 3d.* — You have a good idea of expression, but defect in either the organs of speech or hearing, or perhaps both, prevents your attaining a command of the sounds of words, and speaking them out. Might learn to write them very well, but will be apt to resort mainly to signs, and gestures, to express your sentiments, ideas, needs, &c.

*AVERAGE.* — You are not a very easy, nor fluent, nor copious speaker, but sometimes you hesitate for words. You could commit to memory passages in prose, or poetry, but you are not very apt at it, nor do you delight in doing it.

*Average 2d.* — Your language is not sufficiently free and easy to express your sentiments readily in conversation, nor as a public speaker; but, with practice and discipline, you might write well. You find quite as many words for the pen as for the tongue, and can express your sentiments quite as freely on paper as in conversation; indeed, much more so.

*Average 3d.* — You speak rapidly, when excited, but you use but few words, and they are rather dry, and inexpressive, and meagre. You are more rapid than fluent. Your vocabulary is limited, so that one might count your words, almost, on the finger ends, but on these few notes, you sound many changes. You cannot tell all you know. Your best thoughts are maimed by your want of variety of words to give them rich expression.

*Average 4h.* — You are ambitious to be a public speaker, but you have not language enough to succeed to your satisfaction. Best not to stake too many of your hopes upon such, though well to cultivate your tastes and ability, in that way.

*FULL.* — You are tolerably free and easy in your use of language, but not remarkably so. You can commit to memory, very well, any passage that pleases you, and express your sentiments well, and, at times, forcibly. With culture and practice, might become a free speaker, an easy talker, or a ready writer, but, without them, will not attain much in this way.

*Full 2d.* — You speak with directness, terseness, force, and vigor of expression, but you do not use many words, do not incline to redundancy at all, but come at once to your point in speech, and then leave it. Not very copious nor fertile in variety of words, nor phrases.

Your words come singly and separately, but directly to the point, and they are emphatically of yourself. Apt to fall into peculiarities of expression.

*Full 3d.* — With proper practice and culture, you would write well, use good language, express yourself with ease, and elegance by taking time to think of the words you want, but you are not so apt, so free and easy, in conversation, in speech ; still, not very deficient even there.

You have a great desire, an intense ambition to be a public speaker. With proper culture and discipline, you might succeed, at least your language is sufficient if trained, and if the other faculties are adequate.

*Full 4th.* — You speak quite freely when you are with a common everyday friend, or with children, or even alone, or with ordinary companions, but when in large companies, or the presence of those whom you greatly respect, as people of distinction, you hesitate and want for words, because you are too anxious to use choice ones. You need more faith in your language, or less anxiety in its use in such cases.

*Full 5th.* — You have a very good idea of what words are appropriate in expression, but you cannot command yourself to speak them ; are apt to stammer over a word even when you know it well, — to stutter.

**LARGE.** — You are a free, easy, fluent, ready talker, seldom, if ever, wanting for words to express your ideas and sentiments, — to give utterance to your passions and emotions, and to serve every other purpose of language. You lean rather to verbosity and redundancy, than to barrenness of expression ; take delight in talking, even when alone, sometimes, and you generally find that you talk more than is well ; can commit to memory easily ; are apt at quotations ; can tell all you know, and, perhaps, something more ; have a nice appreciation of the import and application of words ; and, if one be not exactly appropriate, you quickly think of a better to supply its place ; hence your expressions are very graphic, inclining, however, to tautology, against which you need to guard.

You take great delight in an eloquent speech, in copiousness of language, in sonorous words, in alliteration, etc. ; would easily acquire a knowledge of the modern languages.

*Large 2d.* — You ought to be a fine conversationalist, rich and full and free in your expressions, having many thoughts and the command of many words and knowing well which fits which.

You take pleasure in talking to yourself at times, in reciting snatches of verse or even prose, and are fond of rhyme and melody of words.

*Large 3d.* — You have a passionate desire to be a public speaker, to attract the attention of the people, and to hold it to yourself, a longing for fame in that way, to be an orator. With proper culture, and discipline, and endeavor, you might be a very fine public speaker, and attain a large success in holding and moulding others to your thought and will. Better try it if you have not done so.

*Large 4th.* — You would, with preparation and practice, write finely, easily, and freely, but you are not quite so ready in speech, in conversation.

*Large 5th.* — You could learn languages easily and readily, and use them too. You might be a fine linguist.

You could learn a language better, perhaps, than use it. You would easily attain a knowledge of the primary use of words, and their fitting in a language the rules and principles that govern them, but you do not speak very fluently. A better gift for knowing, than commanding words.

*Large 6th.* — You have such a desire to speak when excited, to talk, to converse, to express your feelings, ideas, etc., that you sometimes let your thoughts out too fast and far, and afterwards find occasion to regret it. This wordiness betrays you.

You speak very freely, and use language readily and easily, but not always discriminatingly, with more of verbosity and tautology, than directness and force; should aim at simplicity and precision of expression, and to always load your words with thoughts, — ideas.

**VERY LARGE.** — You are remarkable for your free, easy, ready use of language, “words, words, words.” You love to talk; it is a passion with you, and one almost uncontrollable. You can commit to memory very easily, and quote nearly the words you have heard or read, hence you are apt to fall into verbosity, tautology, and all the other word-sins, using many quotations for the same expression, telling how one said it, and how another. You take a passionate delight in talking, — talk, talk, talk. Restrain language by saying less, and be assured one half the words you use would serve the purpose better.

### CAUSALITY.

**SMALL.** — You cannot reason from cause to effect; do not understand the meaning of the word *why*, and cannot, even though you should study it in all the dictionaries in the land. You have no sympathy with abstractions.

**MODERATE.** — You ask many questions about the how, and even the why, of incidents, and occurrences, and theories, but you do not reason deeply in tracing causes to their consequences, nor consequences to their causes. You glean many ideas, and think much, and criticise principles and opinions, but not in the deeper cause-tracing way.

*Moderate 2d.* — You do not reason well from cause to effect, nor from effect to cause; do not appreciate the word *why*; are not *deep*, however brilliant in intellect; do not sympathize with the abstract; you want to know *how* things are, or are done, rather than *why* they are so; cannot trace remote consequences; are not solid nor profound in knowledge; not deep nor originating in thought.

*Moderate 3d.* — Your reasoning powers are inactive. It is difficult to induce you to see into or through any intricate subject, or to trace out a course of reasoning, to appreciate general principles. If asked your reason for any belief or course of conduct, you say, "because it is so," or "because I wanted to," or something equally inapplicable.

*AVERAGE.* — You glean knowledge readily, and criticise opinions, and principles, and theories, closely; attain quite a large fund of ideas, but you do not reason deeply, do not trace out thoroughly the relation between causes and consequences.

*Average 2d.* — You like to know the why and wherefore of occurrences, theories, phenomena, etc., but you do not trouble yourself greatly to ascertain them; do not trace them to the ultimate. You have fair, but not deep thinking powers, though, with proper discipline, are capable of a good deal of depth of thought.

*Average 3d.* — You ask many questions about the how and wherefore of things, but you are not a very deep thinker. When asked to explain any phenomenon, or account for any occurrence, you are apt to assign some ready reason, which to you is sufficient, though not at all the ultimate nor real one, or else to answer, "I don't know."

*FULL.* — You have very fair ability and inclination to trace causes to their effects, and effects to their causes, — to reason. You generally want to know the *why* of any phenomenon; are apt to ask questions, to investigate, to ponder over anything strange or new, and, if educated, are capable of depth of thought, but, if not, will be known for only ordinary power of reasoning and insight.

*LARGE.* — You have a great disposition to reason, to wonder why and wherefore, to trace out the causes of actions or phenomena; to investigate, to pry into all matters, strange or new, until you find out all pertaining to them; not satisfied till you reach the bottom; no surface skimmer, but a deep reasoner and thinker; apt to assign a *because* for anything you do or say, thus, — "I say so, because," etc.; and to ask a *why* of others, as, — "Why do you say or do thus and so?"

*Large 2d.* — You are very apt to theorize, plot, and plan, and you take delight in abstractions, in abstruse studies, deep problems, far-fetched deductions.

*Large 3d.* — You have naturally very good reasoning powers, disposition to learn the why and wherefore of things, to investigate; and if your chances and culture are good, you will be quite a deep, original thinker, but otherwise, will only be known for a generally good judgment of things with which you are familiar.



*Large 4th.* — You have a plain, cause-inquiring turn of mind ; rather a solid judgment, and tolerably practical withal ; disposition to investigate, to know the how, as well as the why, but are not remarkable for depth, only substantial and plain.

*Large 5th.* — You are always wondering why things are thus and so, and “you can’t see into it,” and are apt to ask odd and often irrelevant questions in regard to any new or strange occurrence or phenomenon ; apt to ponder and muse ; absent-minded ; speculative and abstractive, rather than practical or applicate.

Your plans and schemes will too often fail for want of feet (so to say) to stand upon. You have a strong disposition to reason, to theorize, to suggest a cause for anything, but you do not gather data sufficient to secure success in your reasoning ; do not gather new grain of thought, but grind the old to powder. Should look more, and ponder less.

**VERY LARGE.** — You have an extraordinarily deep, cause-inquiring turn of mind, disposition to investigate, to sift all the possibilities and probabilities, the reasons *why* and *why not* ; eminently a reasoner, an investigator, however brilliant or however obscure, however trusting or however doubting, still bent on knowing *why*. That *why* is an immense word to you, and one you use much.

## COMPARISON.

**SMALL.** — You seldom recognize similarities or dissimilarities ; cannot successfully institute comparisons nor trace out analogies ; do not compare one thing with another. The words like and unlike are not found in your vocabulary ; little discernment of differences or parallelisms.

**MODERATE.** — You are not very apt in tracing analogies, similarities, dissimilarities, in detecting differences, in instituting comparisons. One thing does not often remind you of another, a similar one. You do not speak in metaphors, in parables, or illustrate one point by reference to a case involving a like point.

*Moderate 2d.* — Should cultivate this faculty, by frequently instituting comparisons between similar and dissimilar objects, facts, etc. ; by studying geometry, trigonometry, etc. ; studying out the meaning of figurative expressions, parables, fables, metaphors, &c.

**AVERAGE.** — You take some interest and pleasure in fine comparisons, but you are not very apt at making them yourself, not much disposed to analyze, nor analogize, nor to compare one thing with another.

**FULL.** — You appreciate fine comparisons, and sometimes originate appropriate ones; are tolerably apt at analyzing and reasoning from analogy, at instituting comparisons between similar, and contrasts between dissimilar objects, facts, appearances, etc. You use the words *like* and *unlike* frequently, though not so much so as to attract attention. Are symmetrically and well, though not strongly, developed in this respect.

**LARGE.** — You are very apt to institute comparisons between one thing and another, to trace out analogies, similarities, dissimilarities, to compare *this* with *that*, and that with this, are very fond of fine and appropriate comparisons, of parables, fables, metaphors. One person, thing, fact, or circumstance reminds you of another, a similar one.

*Large 2d.* — You have something of a disposition to criticise, and dissect, and analyze, — to resolve into elements; also to classify; would, with practice, succeed well in geometry, trigonometry, or any merely analytical study, or, in short, in anything that depends on a nice sense of comparison.

*Large 3d.* — You are apt to use the words *like* and *unlike*, in writing or speaking, to compare what you dislike to something uncouth and disagreeable, to draw parallelisms between one and another, to show their agreement or disagreement, to use the comparative or superlative degree in speaking, *e. g.*, you are apt to say *better* or *best*, instead of good, and to illustrate what you say by a comparison or reference to something else.

*Large 4th.* — You take pleasure, perhaps delight in criticising analytically, in finding the faults and flaws, and may be the perfections of what arrests your attention, especially anything new in theory or opinion.

*Large 5th.* — In an argument, you are more apt at pulling to pieces than putting together, at analyzing than synthetizing, at destructing than constructing, a theory, exposition, or whatever else of the strictly intellectual.

*Large 6th.* — You have a good eye for physical comparisons. You could tell very readily which of two bodies was the longer, or shorter, or higher, or lower, or larger, or smaller; could tell very near the centre or middle of a circle or a block, or stick, or whatever else. Are not often deceived in judging the difference between two or more bodies that you see together.

**VERY LARGE.** — You are remarkable for your aptitude in comparisons, in tracing similarities and dissimilarities, agreements and disagreements, harmonies and contrasts. Indeed, to compare one thing with another, and to discern between them, to illustrate by comparisons, metaphors, parables, is a passion with you, and one that gives its entire tone to your intellect.

## HUMAN NATURE.

**NOTE.** — This organ is not well established. There are, at least, good reasons for believing that it does not occupy the place assigned it in the diagram, page 6 letter C. Still, the definitions given of it serve to explain traits of character, that the skilful, practical phrenologist can determine with much certainty, and hence they are used here.

**SMALL.** — You have but a feeble and unreliable intuitive perception of human character. You cannot well tell, at sight, a fool from a philosopher, nor a rogue from either. You require a very long acquaintance with a person, before you can describe his character.

**MODERATE.** — You are not very apt in reading, nor describing human nature. You can tell the stronger, and more obvious traits, but not the finer, nicer, and more delicate shades, only with the longest and most intimate acquaintance, and even then, you would overlook many.

*Moderate 2d.* — You are not suspicious of men's motives, but liable to imposition; too trusting, and apt to take people to be what they pretend to be, yet you occasionally make a correct observation and shrewd remark, regarding some of your acquaintances.

*Moderate 3d.* — You should study phrenology and physiognomy, and carefully read Shakspeare and others, who describe, in a masterly manner, the workings of the human soul.

**AVERAGE.** — You take some interest and pleasure in the observation and study of character, but you are no great adept in that way. Your intuitions do not help you much, and your conclusions are not always, though sometimes, correct and reliable.

*Average 2d.* — Instinctively and intuitively, you do not read character very closely, but with the help of the intellect, and large experience and observation on the ways of life, you have acquired the means of knowing people pretty readily.

*Average 3d.* — If you like a person, you overlook his faults and imperfections, deeming him a great deal better than he really is, but if you dislike, you perceive failings where they do not exist, and magnify those that do. Governed in your estimate of people, more by feeling than philosophy.

You are rather innocent and unsuspicious of people's motives, rather trusting and confiding, still, when you think of it and try to, you can read character tolerably correctly.

*Average 4th.* — You would profit by studying phrenology and physiognomy, and engaging in a business that would throw you much into contact with strangers, and by reading carefully the master daguerreotypists of the soul.

**FULL.** — You read human nature, men's motives and characters, tolerably closely and well, but not remarkably so. You are sometimes, but not very often, disappointed and deceived in your acquaintances, and in what you had supposed of strangers, but generally you attain correct conclusions.

*Full 2d.* — You are very quick to decide as to whether you would like or dislike a stranger, but it would not require a great deal to change your feelings and opinions in the matter.

**LARGE.** — You are apt to decide, on short acquaintance, as to the character of those you meet, and are seldom mistaken in any important point. You have an intuitive knowledge of men's motives, and are not disposed to accredit them too highly; are not often deceived in what you think, even of strangers.

*Large 2d.* — You like to study character, and to observe what different persons would do, or how they would act, in different circumstances; and as to your acquaintances you can generally predict, with much accuracy, their course in any given condition. You like to draw people out, to discover their weakness, and, perhaps, their strength.

If a student, you will delight in graphic descriptions of character, of strange and peculiar people, — the odd geniuses of this world; also in portraits expressive of marked traits. With culture, would know human nature thoroughly, and even animal nature, where you would have opportunity of observing it, as in the dog, horse, etc.

*Large 3d.* — On entering the presence of another, you quickly and instinctively and intuitively understand his mood or tone of feeling, hence you are often said to have a nice sense of propriety, a knowledge of what is fit to the time and place.

You quickly and intuitively perceive the weaker side of a person's character, and learn how, if you so wish, to take advantage of it and effect your purpose through it.

*Large 4th.* — You are apt to make up your mind at once on seeing and being introduced to a stranger, as to whether you would like him or not, and in this respect at least, your first opinion is generally correct, and you rarely find occasion to change it.

*Large 5th.* — In the business, and every-day affairs of life, you read men closely, and decide at once, and generally correctly, as to their characters, and are not easily deceived as to their motives; but in determining the nicer, finer poetic shades, you are apt to err.

*Large 6th.* — You generally read human character, and human motives very correctly and closely, only that you take people to be quite as bad as they are; are rather suspicious and doubting of strangers and strange looking, or acting people. Something of the detective in your nature.



You are jealous and suspicious of the motives and conduct of others ; apt to think them no better than they should be. You have not a very high opinion of the world, but think all men have their price, and doubt them till you prove them true. If you love, you suspect and doubt the one you love, fearing all is not right ; jealous.

VERY LARGE. — You take a passionate delight in studying human character, its oddities, and peculiarities, on the highways and the byways of life, its strength and its weakness. You can read men, and women too, *perhaps*, as readily and correctly as a scholar would read a book. Would make an excellent physiognomist or phrenologist, with appropriate culture.

### AGREEABLENESS.

NOTE. — There is probably no such organ as some of the phrenologists see fit to recognize under this name, but the function which they ascribe to it, may be easily traced to another source, and safely described by any skilful examiner, under this head, or that of Suaviteness.

SMALL. — You are very abrupt, uncouth, and disagreeable in your manners. Not at all affable, urbane, nor polite, but awkward, and perhaps displeasing where you might wish to be otherwise.

MODERATE. — You are not very agreeable, nor winning in your ways, but are rather rough, blunt, unpolished, and awkward in society. Until you attain more blandness and urbanity of manner, you will never gain credit for as much as you are really worth, yet when with a few friends, and fully at home, you are sometimes quite agreeable, but not generally enough so for your own good. You appear to disadvantage from this cause, and hence will be often surpassed by those less worthy.

*Moderate 2d.* — You should study books on politeness, courtesy, behavior ; mingle with society, and seek to live in a city, and to make yourself agreeable to all. Cultivate that which you are apt to disregard, and, perhaps despise, as “ French politeness,” being also careful to avoid affectation.

*Moderate 3d.* — You are rather awkward in manners, and unprepossessing in appearance. Among strangers you do not get credit for your real worth, indeed, you hardly do among your friends.

AVERAGE. — You can be rather pleasing and agreeable in manners, but not very much so. You are not one to make the most favorable impression at first sight, not very prepossessing, still, not really deficient in suavity and urbanity.

*Average 2d.* — You seek to be agreeable in manners, polite, and pleasing, but there seems to be a barrier between you and the world that you cannot easily pass ; you find it difficult to draw close to the hearts of those around you, particularly so of strangers ; you are liable to be misunderstood and

undervalued, not very happy in making acquaintances ; not at home nor at ease in a crowd ; not winning, not fascinating, but at first rather repellent, however much you struggle to the contrary. Probably you please most when you try least.

*Average 3d.* — You are rather odd and unprepossessing in appearance, but hardly disagreeable in manners, especially to those who know you well. If you were more urbane and suavitive, you would win more friends from among strangers, and make a more favorable impression.

*FULL.* — You are generally easy, affable, and agreeable, but not markedly so ; tolerably polite, particularly where you deem it desirable, or your interest to be so.

*Full 2d.* — You have an easy off-hand democratic way, without being especially affable or polite. You might succeed in a political way, or in dealing with a crowd, in persuading others to your liking, yet are not greatly gifted in this respect.

*Full 3d.* — Your first appearance is perhaps more striking than prepossessing. Among casual acquaintances, you are rarely understood, or fully appreciated, for at first sight you are sometimes rather repellent than inviting. But when a friend, an interested friend, your manners are often very winning, pleasing, and agreeable. There are very different opinions entertained about you, by those who meet you.

*LARGE.* — You are very urbane, affable, easy, winning, agreeable, bland, courteous in manner. You can easily adapt yourself to the society in which you are placed — when in Rome can be a Roman ; can easily win your way to the confidence, even of strangers, and can say a bitter thing in a way that will not provoke resentment, and can tell others even of their faults without offending them.

*Large 2d.* — With appropriate training and culture, you would succeed more than ordinarily well in promiscuous or refined society.

*Large 3d.* — You have fine powers of persuasion ; could induce others to do what they would not otherwise have done, to buy or to sell, when it is not to their interest to do so, or adopt a different course from what they wish to ; and can, all in all, make yourself very agreeable.

*Large 4th.* — You appear to be very artless, and innocent, very winning in a natural, simple, childlike, and easy way. Partly your true character, but partly the result of affability of manners.

*Large 5th.* — You can be quite winning, fascinating, charming, in your manners, but probably you are not always so, only when it serves your purpose, or accords with your moods.

*Large 6th.* — When you wish, you can be very winning and agreeable, but you can also sometimes be, and indeed often are, the very opposite of this.

You occasionally, and perhaps sometimes intentionally, make yourself really disagreeable, when you might be very attractive, persuasive, suavitive, and winning.

**VERY LARGE.** — You are remarkable for an easy, winning grace of manners; an affability that captivates many less gifted in this respect than yourself, and that induces friends to pardon in you what they would condemn in others. You have great powers of persuasion, of fascination, of winning to your purpose; could lead in refined society, or, if your general tastes so incline, could succeed in politics, in diplomacy, or in anything requiring a nice adaptability to human nature.

### MEMORY OF NAMES.

**NOTE.** — This is not an organ, but a power of the mind arising from a combination of organs, a combination that the skilful phrenologist can trace with much certainty, and one that results mainly from Language, Comparison, Individuality, Form, Order, etc.

**SMALL.** — Your memory of names is very poor, feeble, indistinct, and faint. You sometimes forget, for a moment, your own name, and often the names of your friends.

*Small 2d.* — You may remember names that you knew long, long ago, but those that you heard yesterday and to-day, you forget almost as soon as you hear them. Rather poor memory of names.

**MODERATE.** — Your memory of names is poor. You often forget the names of people whose faces you know well, and even sometimes forget the names of friends whom you have known long, and of places with which you are familiar.

You should cultivate memory of names by trying carefully to remember those you hear, and, when introduced to a stranger, make it a point to hear the name distinctly, and, if you do not fully understand it, ask of the friend who introduces you, and, if you fail of understanding it then, avail yourself of the earliest opportunity to learn how it is spelled, and that will help you greatly to retain it. Further, select a list of names, geographical or others, and every morning, on rising, commit three of them to memory, reviewing every day the lessons already learned, comparing with the printed or written list, till you find it easy to commit and remember them and all other names. It is well worth while to do this.

*Moderate 2d.* — Your memory of names is poor, because you rarely pay any particular attention to the name you hear, or get any definite idea of what it is.

If people's names were printed on their foreheads, so that you could read them every time you would look in their faces, you would be said to have a very fair memory of names.

*Moderate 3d.* — Your memory of names is naturally poor, but, by comparisons or associations with something else that you do remember, or by spelling them, and bearing in mind the first letter, or by some other contrivance, you manage to remember them tolerably well.

*Average.* — Your memory of names is not very good, only fair at best ; but, with a little care and discipline, you might make it very good. You often forget the names of people whose faces you recollect, — remembering that you have seen them, but unable to call them by name.

*Average 2d.* — You remember names tolerably well for a short time, but not long. Introduced to a stranger, you can probably remember his name while with him, but, next time you meet, you are likely to have forgotten it.

*Average 3d.* — You remember names tolerably well when you see them written, but not well from merely hearing them. You sometimes say, in trying to recall a name, "It begins with A, or B, or whatever letter."

*Average 4th.* — Your memory of names is naturally rather poor, though you can remember them tolerably well, where you can associate them with anything else with which you are acquainted, as Greenleaf, Hawthorne, &c.

*Full.* — Your memory of names is very fair. With careful exercise and discipline it might become excellent.

*Full 2d.* — Your memory of names is not deficient. If a politician, where you would find it necessary to remember men's names, or lose some of their votes, or if a postmaster, dealing out mail matter addressed to many names, you would soon learn to remember them excellently well.

*Full 3d.* — You would remember names very well if you could only hear them. If you can see them written or printed so as to read them, you will remember distinctly and long.

*Large.* — You have a very good memory of names. If in a crowd you are introduced to several strangers, some of them bearing peculiar and unfamiliar names, you could converse with each, addressing him by his name, and could remember it for a long time after.

*Very Large.* — You have an extraordinary memory of names. You hardly ever forget the name of a person or place that you have once learned. You find it easy to call your friends and acquaintances by their names, and even people whom you may have met only once.



## PROFESSIONS, TRADES, ETC.

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In the following classifications, it is customary with phrenologists to mark only a few of the leading and most essential points. But, where especially requested to mark in detail, it is usual to charge an additional fee.

You would probably succeed in the profession, trade, business, study, or pursuit marked in the following list with a dash ( — ).

Where figures are used, 1, signifies Small; 2, Moderate; 3, Average; 4, Full; 5, Large; 6, Very Large.

ACCOUNTANT.  
ACTOR.  
AGENT (General business).  
AGENT (Insurance, Express).  
AGENT (Concert, Lecture, or  
Show business).  
AMBASSADOR.  
ARCHITECT.  
ARTIST.  
ATTORNEY.  
AUCTIONEER  
AUTHOR.  
BAKER.  
BANKER.  
BARRISTER (Advocate in Law).  
BLACKSMITH.  
BOOKBINDER.  
BOOK MERCHANT (or seller).  
BREWER.  
BRICKMASON.  
BROKER.  
BUTCHER.  
CABINET-MAKER.  
CAPTAIN (of a steamer, etc.)  
CARPENTER (House).  
CARPENTER (Ship).  
CARRIAGE-MAKER.  
CARRIAGE-TRIMMER.  
CASHIER (of a bank).  
CHEMIST.  
CLERK (of a hotel or steamer).  
CLOWN (of a circus).  
COLLEGE PROFESSOR.  
COLPORTER.  
COMEDIAN.  
COMPOSITOR.  
CONDUCTOR (R. R.)

CONFECTIONER.  
CONTRACTOR.  
COUNSELLOR (at law).  
DAGUERREAN ARTIST.  
DANCING TEACHER.  
DENTIST.  
DESIGNER.  
DIPLOMATIST.  
DRAUGHTSMAN.  
DRAYMAN.  
DRESSMAKER.  
DRUGGIST.  
DYER.  
EDITOR (Literary).  
EDITOR (Political).  
EDITOR (Scientific).  
ENGINEER (Civil).  
ENGINEER (Mechanical).  
ENGRAVER.  
EXPLORER (of new countries).  
FARMER.  
FINANCIER (General business).  
FINISHER (in machinery).  
FISHERMAN.  
FRUIT GROWER.  
GARDENER.  
GEOGRAPHER  
GRAMMARIAN.  
GROCER.  
GUARDIAN (of the young).  
HABERDASHER.  
HARNESS-MAKER.  
HISTORIAN.  
HORSEMAN.  
HOTEL KEEPER.  
HUNTER.

INVENTOR.  
INSTRUCTOR.  
JEWELLER.  
JUDGE.  
JUROR.  
JUSTICE OF THE PEACE.  
LAWYER.  
LECTURER (Literary & Popular).  
LECTURER (sciences popularly).  
LECTURER (before Coll. classes).  
LEGISLATOR.  
LIBRARIAN.  
LIVERY-STABLE KEEPER.  
LOGICIAN  
LUMBER DEALER (Merchant).  
LUMBERER (in the woods )  
MACHINIST.  
MANAGER (General business).  
MANUFACTURER.  
MATHEMATICIAN.  
MAYOR (of a city).  
MECHANIC (Generally).  
MERCHANT (Dry Goods).  
MERCHANT (Hardware).  
MERCHANT (Liquor).  
MERCHANT (Retail).  
MERCHANT (Wholesale).  
MERCHANT (business generally).  
MERCHANT'S CLERK.  
MILLINER.  
MINISTER (of religion)  
MOULDER.  
MUSICIAN.  
NATURALIST.  
NAVIGATOR.  
ORATOR.  
OVERSEER.  
PAINTER (Historic).  
PAINTER (House and Sign)  
PAINTER (Landscape).  
PAINTER (Portrait)  
PEDDLER.  
PENMAN.  
PHILOSOPHER.

PHRENOLOGIST (Examiner).  
PHRENOLOGIST (Lecturer).  
PHYSICIAN.  
PILOT  
POET.  
POLICEMAN.  
POLITICIAN.  
POSTMASTER.  
PREACHER.  
PRESIDENT (of a bank).  
PRESIDENT (board of trustees).  
PRESIDENT (of a committee).  
PRESIDENT (of a council).  
PRESIDENT (of a meeting).  
PRESIDENT (of a nation).  
PRESIDENT (of a R. R. Co.)  
PRINTER (Practical).  
PUBLIC SPEAKER.  
PUBLISHER.  
REPORTER.  
RHETORICIAN  
SAILOR.  
SALESMAN.  
SALOON KEEPER.  
SCULPTOR.  
SOLDIER.  
SPECULATOR  
STATESMAN.  
STOCK DEALER.  
STOCK GROWER.  
SUPERINTENDENT (schools).  
SUPERINTENDENT (R. R.)  
SURGEON.  
SURVEYOR.  
TAILOR.  
TANNER.  
TAVERN KEEPER.  
TEACHER.  
TRAGEDIAN.  
UNDERTAKER.  
UPHOLSTERER.  
WAGON MAKER.  
WATCHMAN.  
WATCHMAKER.

The most important conditions and qualifications of a wedded companion with whom you would be best mated, you will find below marked with the dash ( — ) before them.

## MARRIAGE.

You should marry or have married, as the case may be, when about years of age ; certainly not earlier in life than ; and should not wait longer than , at the most.

Marrying at , you should have a companion between and ; but, marrying between and , you should have one between and .

You should marry or have married a person who is

Large.  
Rather Large.  
Medium Sized.  
Small.  
Rather Small.  
Tall.  
Rather Tall.  
Of Medium Height.  
Short.  
Rather Short.  
Of Very Full Form.  
Of Full Form.  
Of Fairly Full Form.

Slender.  
Rather Slender.  
Dark Complexioned  
Rather Dark Complexioned.  
Fair Complexioned.  
Light Complexioned.  
Rather Light Complexioned.  
Round, Plump Featured.  
Rather Plump Featured.  
Only Fairly Plump Featured.  
Sharp Featured.  
Rather Sharp Featured

And who has

Black Eyes.  
Dark Eyes.  
Dark Hazel Eyes.  
Light Hazel Eyes.  
Blue Eyes.  
Gray Eyes.  
Large Eyes.  
Rather Large Eyes.  
Small Eyes.  
Rather Small eyes.  
Black Hair.

Dark Hair.  
Red Hair.  
Dark Auburn Hair.  
Light Auburn Hair.  
Light Flaxen Hair.  
Soft, Silken Hair.  
Soft Hair.  
Harsh, Abundant Hair.  
Coarse Hair.  
Fine Hair.  
Curly Hair.

And the

Vital Temperament.  
Motive.  
Constitution.  
Health.  
Mental.  
Passional.  
Emotional.  
Organic.  
Activity.  
Size of Brain.  
Social Nature.  
Fidelity of Attachment.  
Disposition to Coquette or Flirt.  
Energy of Character.  
Temper.  
Business Ability.  
Prudence.  
Bravery.  
Jealousy.  
Suspicion.  
Candor.

Cunning.  
Love of Praise.  
Vanity.  
Pride.  
Disposition to Govern.  
Submissiveness to Control.  
Will.  
Honesty.  
Cheerfulness.  
Faith.  
Credulity.  
Religious Nature.  
Kindness.  
Mechanical Ability.  
Taste.  
Mirthfulness.  
Intellect.  
Observing Powers.  
Judgment.  
Shrewdness.  
Genius.

Closely allied to the study of Phrenology is that of Ethnology, treating of the races, and families, and nationalities of men. Some stocks are very pure, and easily traced, while others are so affected by migrations and intermixtures that it is perhaps impossible to trace them with much accuracy or certainty. If yours be of the latter kind, it is useless to attempt it, but, if of the former, you are from a stock of the

with ; affected, may be, by a residence in , or a mixture

In features, you probably most resemble

Your mother, or her people.  
Your father, or his people.

In constitution,

Your mother, or her people.  
Your father, or his people.

In mind,

Your mother, or her people.  
Your father, or his people.





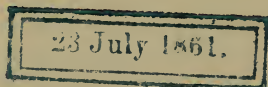
E. D. STARK.

Among the early pilgrims to the new world, there came from Scotland one, the founder of the still not numerous family of Stark, in New England. The great-grandfather and grandfather of the subject of this sketch, were born, lived creditably, and died in Connecticut, whence, about 1823, soon after his marriage, J. R. Stark migrated towards central New York, where in due time the fourth of a goodly number of children, E. D. Stark was born.

The father was distinguished for good practical sense and intelligence, and a high degree of social feeling, and moral and religious aspiration. Strictly moral and exemplary in life and character, he nevertheless often embarrassed his religious and political brethren by his reform tendencies. The boy was taught early in life to sympathize with his father, and cheerfully welcome the odium which was sure to gather thick about "innovators" and "agitators." Liberal, and exceedingly fond of the discussion of the various reform movements, the father's house naturally became a "Gospel Tavern,"

where lecturers, preachers, agitators, *et omne genus*, found a hearty welcome. To such discussions, public and private, the boy lent an attentive ear, and soon caught their spirit. In early childhood, a dull scholar, and much more fond of play than of books or "chores," immediately on entering his teens, he began to manifest a strong desire for study, and quickly took his place at the head of his classes in school. During these years also, he was the subject of a religious awakening, and became connected with the Freewill Baptist church, showed such zeal as led the friends to predict the pulpit as his ultimate destination. Meantime, entering Hamilton College in the Sophomore year, his studies were very vigorously and successfully prosecuted.

Scrupulously temperate and free from the vices of youth, he found more entertainment for his leisure hours in the discussion of moral, metaphysical, and literary questions, than in social dissipation, and soon became distinguished among his fellows for pertinacity and zeal of propagandism and for fidelity to his convictions, which, under the powerful influence of those original thinkers and bold denunciators, who were startling the world, were now taking a decidedly "radical" direction. The truths so ably advocated by Combe, seemed now to offer a more practical and tangible ground of operation against the vices and degradation of society, than any other. Soon after leaving college, he obtained a position as reporter in the office of Fowler & Wells, in New York, where he remained about a year, and afterwards travelled as reporter and general assistant of Professor L. N. Fowler, as an itinerant Phrenologist, for one season. Soon after this he became associated with Professor A. O'Leary, travelling three or four years chiefly in the Canadas and Western States. For the last five or six years he has been lecturing, with uniform success, in the Western and Middle States.



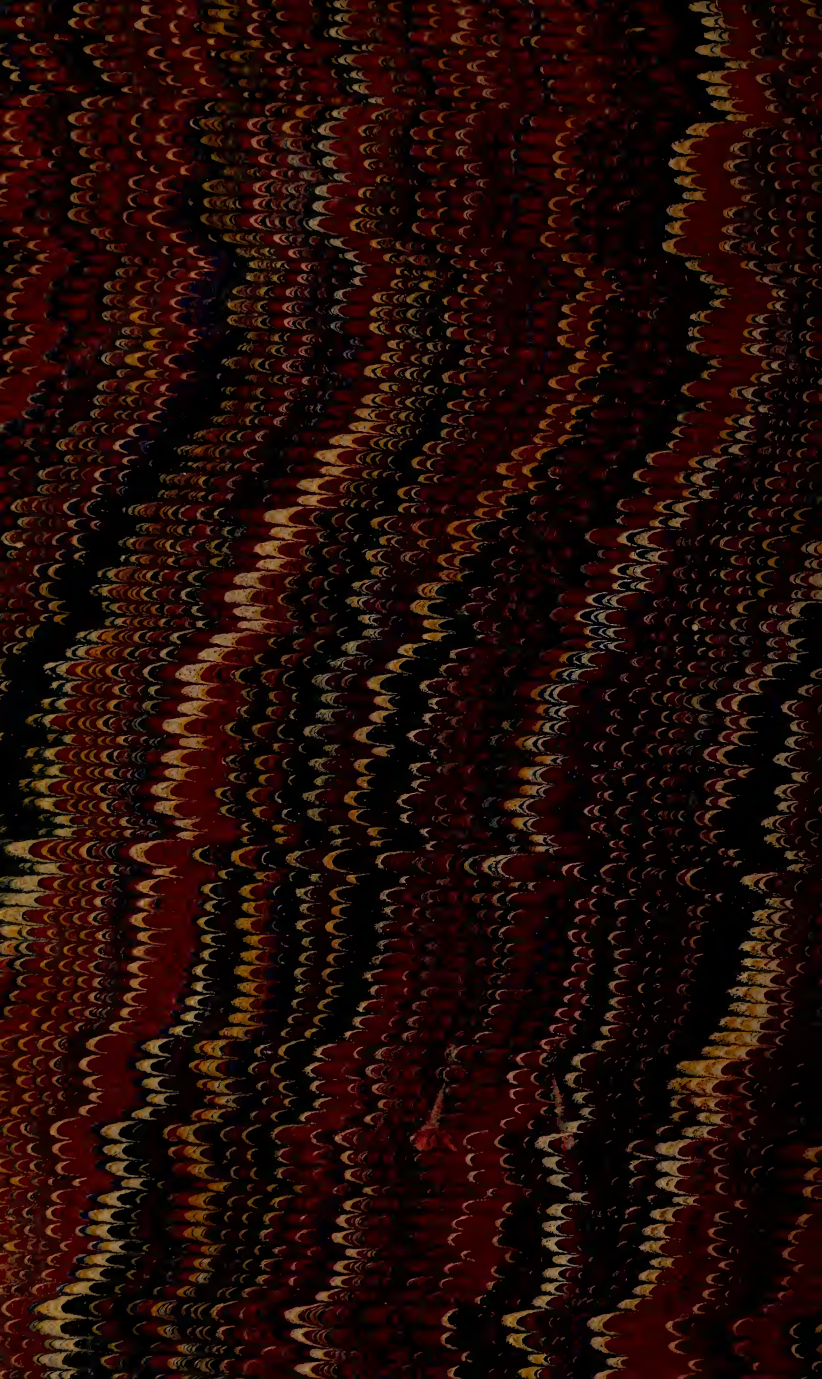
















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